Vol. XX

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Mr. E. Ishizuka, Governor-General of Formosa.

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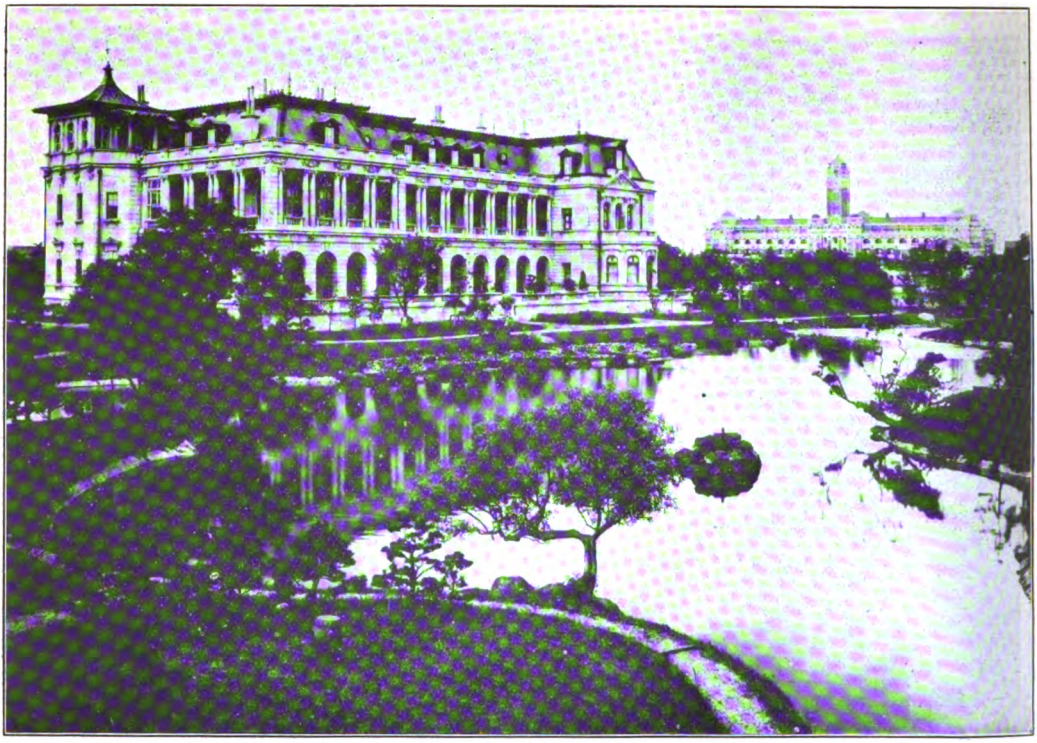
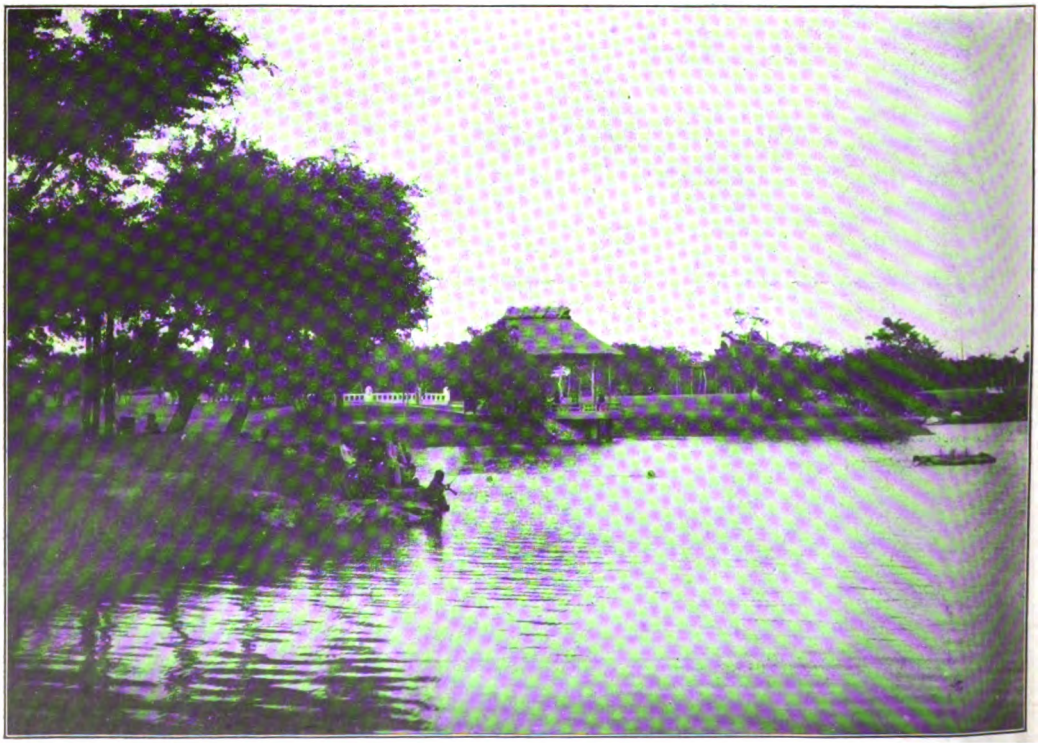


The Official Residence of the Governor-General of Formosa.



Tainan Park.

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A sight in the early summer street.

Gifu paper lanterns. How it is cool to look at them.

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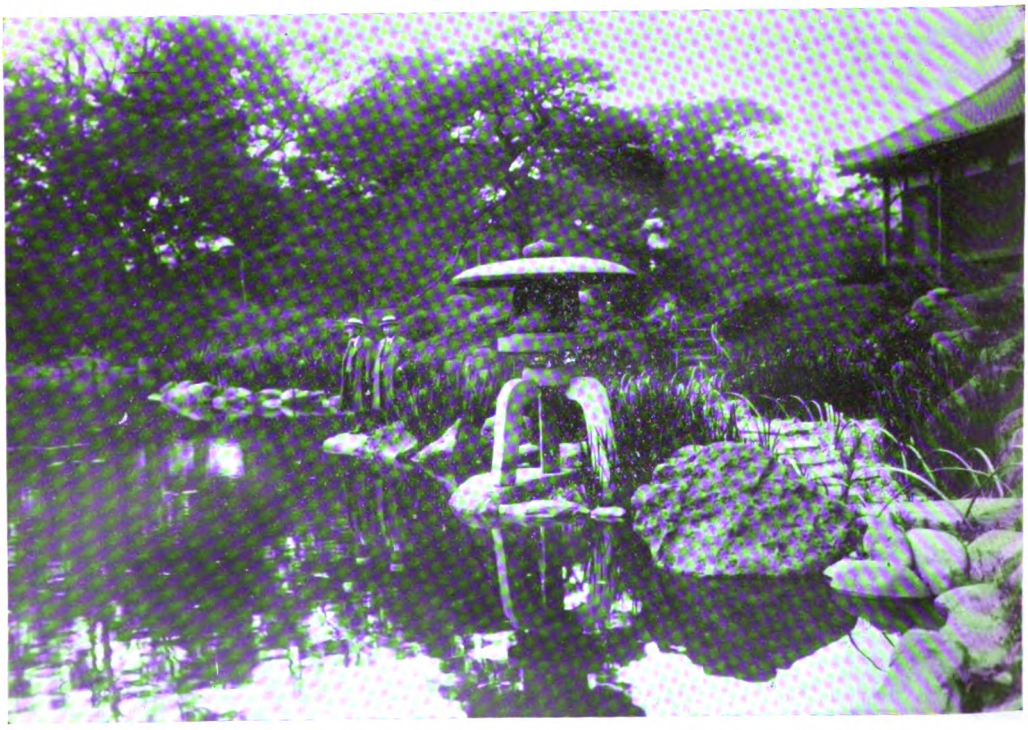
New Tokyo Mayor Mr. Nagata (on the right) on the first day of attendance at his office, and Count Yanagisawa (on the left), President of the Tokyo Municipal Assembly.



A fine garden at the Denpo in, a Buddhist temple, miraculously escaping the fire in the last great earthquake as the Kwanon Shrine was. It is open to the public.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XX JULY 1930 No. 10

THE LONDON CONFERENCE AND JAPANESE PSYCHOLOGY

By M. OUCHI

AT the London Conference of the five greatest naval powers in the world, Japan made a concession, which the Japanese nation received with a feeling of deep dissatisfaction and uneasiness. The American plan against Japan's three basic principles of 70 per cent. auxiliary-ship strength, 70 per cent. cruiser strength and the existing submarine boat-strength was handed by the American Deputy, Mr. Reed, to the Japanese Deputy, Mr. Wakatsuki, during a visit. This American plan proposed the following strengths for America and Japan:

Warships.	America. Tons	Japan. Tons	Ratio. Per Cent
Big cruisers...	180,000	108,400	60.22
Light „ ...	143,500	100,450	70
Destroyers ...	150,000	105,500	70
Submarines...	52,700	52,700	100
Total.....	526,200	367,050	69.75

The American plan was transmitted by the Japanese delegation to the Tokyo Government for consideration and instructions. The Japanese Foreign Office and the Naval Depertment, deliberately considered it together with a counter-plan. But they did not reach an agreement after all, and finally, instructions, said to have been formulated by the Foreign Minister, were sent to the Japanese delegation. The contents of the instructions have not been published. At the last special session of the Imperial Diet Premier Hamaguchi, referring to the matter, declared simply that the contents were not the same as the American plan. Still the Naval authorities have signified their dissatisfaction with them.

On April 5th the Showa Club, formed of members of the House of Peers, had Vice-Chief Suyetsugu of the Naval General Staff attend a meeting to explain numerically the state of Japan's Naval armament. On that occasion, he mentioned the figures of the various kinds of warships, and stated that, as the American plan had 69 per cent. in total tonnage, the Japanese

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Naval authorities were not decided with the enemy, but all the fleet in the eastern waters was concentrated there to protect the transports from attack. The operation was successful, and the Japanese army was landed in safety. It was not an easy operation, for the Russians had prepared for it, and had fortified the coast with batteries and mines. Besides, the Russian Naval authorities, but one boom was destroyed by the Japanese, and the Russian fleet was compelled to remain in the harbour. The Japanese Naval losses were very slight, and consisted only of the Hatsuse and Yoshino, which struck mines and sank. The Russian losses were very heavy, and included the Petropavlovsk, Pallada, Boyarin, Yenisei, and Sevastopol. The Japanese Naval losses were very slight, and consisted only of the Hatsuse and Yoshino, which struck mines and sank. The Russian losses were very heavy, and included the Petropavlovsk, Pallada, Boyarin, Yenisei, and Sevastopol.

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Naval authorities were not dissatisfied with the tonnage, but with the fact that in the contents of this tonnage the two great basic Japanese principles of 70 per cent. in big cruisers and the present submarine strength of 78,500 tons were not admitted. About these basic principles he said that they were adopted at the Council of Marshals and Fleet Admirals and given Imperial assent in 1923, and had been put in operation up to the present, that the Japanese Naval contention on the present occasion was entirely based on the national defence policy operated since then,—a contention not simply of the Naval authorities, but one based on the national policy of the Empire and supported for years past, that the original instructions given this time to the Japanese delegation were drafted by the Foreign Minister himself, agreed upon at the conference of the Army, Naval, Foreign and Finance Ministers, and obtained Imperial approval, and contained distinctly the principles in that national defence policy, that since then, the Government, through all its organs had endeavoured to have the contents of these instructions perfectly understood by the nation, until they obtained the whole nation's support, that Mr. Wakatsuki, transmitting the American plan to the Central Government, stated that it was final, and allowed no room for further negotiations, and that although the Japanese Naval authorities did not object to the change in total tonnage, yet its contents were quite unsatisfactory to them as manacing the national defence plans; for it does not admit any adaptation regarding the most important big cruisers and submarines.

It is evident to every body from the above remarks that the arrangements made at the London Conference do not embody what was at first declared by Mr. Wakatsuki, which is regrettable to the whole Japanese nation alike. In this connection, it may not be altogether unimportant to reflect on the psycology of the Japanese people.

Japan was introduced by America to the world's stage. Until 3 quarters of a century ago the name of Japan was not known to the world; but after the Russo-Japanese War and the World War she was ranked as one of the world's three greatest naval powers, making herself a wonder in the world. That Japan, regarded as a baby by America was so enhanced in her international position in so short a period of time as to nearly overtake America is most probably not a matter of joy to America as a guide of Japan. From the middle of the Russo-Japan War America began to treat Japan with not the same intimacy as before, on account of her military prowess. America made as much profit as she could in the World War, after which she appropriated to herself the good name of saving the war situa-

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tion for the Allies without much trouble. Then President Wilson proposed and arranged for the League of Nations, compelling other powers to join it. But his Senate did not either approve or ratify it! America while pressing other nations to open their doors and give her equal opportunity, has closed her doors to others under the Monroe doctrine as a transcendent country and nation. She has stood for humanity and righteousness, but at the same time she has in reality taken aggressive steps. See how Mexico, formerly so independent of America, stands miserably now! The so-called Monroe principle has let other powers utter no words about all these things. America took possession of Cuba and the Philippines, and has exerted pressure on Japan on all sides. She seems to entertain an ambition to get the mastery of the world.

Where then is the principle of peace? Where lies the interest of humanity? On September 1st, 1923 a severe earthquake occurred in Tokyo and neighbourhood, devastating the capital, after a period of 60 years. In that disaster were lost 100,000 people and ten billion yen worth of property. Then the American people extended so much sympathy to the sufferers that all Japanese people were profoundly grateful for their Christlike humanity. Not much later than that, however, the Japanese found themselves disgraced by the Americans, whose Government, taking anvantage of the catastrophe, enacted the previously prepared Japanese exclusion bill. It is the same country that 76 years ago gave the Japanese such kind advice to open their closed doors. What a difference now!

America wishes to establish in the Pacific the greatest Navy in the world for the avowed purpose of insuring the open door in China and of destroying any force likely to hinder her from carrying out this policy. The non-war treaty has been concluded. But the proposer of this treaty is arranging for a Navy not for self-preservation but to gratify an ambition to deal a blow at the Japanese Navy, an imaginary enemy. Where is the righteousness of this? Where is the humanity?

The school question, the Gentlemen's Agreement, the Washington Conference, the Japanese Immigration Law and what not were all directed against Japan.

The races participating in the London Conference were dominantly Anglo-Saxon, represented by the English and American delegations; the Latin race was represented by the French and Italian delegations; and Asia was represented only by the Japanese delegation. Thus they were principally white people of individualistic civilization, except the Japanese delegation, who are the only people of corporative civilization, representing purely nationalistic civilization, or of so-called national morals of

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tion for the Philippines. It was to be. Then President Wilson proposed and arranged for the League of Nations, compelling other powers to join it. But his Senate did not either approve or ratify it. ... are a well" pressing other nations to open their doors and give her equal opportunity, has closed her doors to all as under the Monroe doctrine as a treasonable country and nation. She has stood for humanity and righteousness, but at the same time she has in reality taken aggressive steps. See how Mexico, torn by civil war, defiant of America, stands bilaterally to us! The so-called Monroe Doctrine has let other powers utter no words about all these things. America took possession of Cuba and the Philippines, and has exercised pressure on Japan on all sides. She seems to entertain an ambition to get the mastery of the world.

Where then is the people of peace? Where lies the interest of humanity? On September 1st, 1923, a severe earthquake occurred in Tokyo and neighbourhood, devastating the capital after a period of 60 years. In that disaster were lost 150,000 people and 2 billion yen worth of property. Then the American people extended so much sympathy to the sufferers that 9 per cent. for their Christmas. Now much later than that, however, the Japanese found themselves deprived by the American Immigration Law [illegible] ... of the catastrophe, created the new anti-Japanese exclusion bill. It is the same country that 70 years ago drove the Japanese and bind them to open their closed doors. What a different now!

America wishes to establish in the Pacific the greatest Navy in the world for the avowed purpose of insuring the open door in China and of destroying any force likely to hinder her from carrying out this policy. The naval treaty has been concluded. But the purpose of this treaty is arousing in a Navy not for self-preservation but to [illegible] an ambition to deal a blow at the Japanese Navy, an imaginary enemy. Where is the right and justice of this? Where is the humanity?

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dominion and heavenly ancestry. The Japanese have long continued the family system. Family groups are timely combinations and orderly links. Family morality is for the parents, the grandparents and the ancestors. Especially for the three hundred years before the Meiji Restoration a Japanese lived socially in a strict family system, which made them orderly, submissive, polite and modest, controlled by a system of ruling and following spirit. They are generous to their inferiors, while submissive to their superiors.

The whites have lived under individualism. They have parents, grandparents and ancestors. But they make themselves the centre of their social life. Their life is spatial. Their wives are in the same rank with them. The parents foreover separate from their children, when they bring them up and make them independent. Their independent spirit has made them not so warm-hearted. The Japanese are, on the other hand, too human, which has a defect in dependent. The Japanese must be said to surpass by far the Westerners in the degree in which they are humane. They are peaceful while Westerners are fighters.

During the sixty years since the Meiji Restoration, the Japanese have taken and utilized much of western civilization. But were Western institutions introduced into this country have proved incredibly, like a pipe tree planted on a bamboo, and especially the attempt to apply laws of individualism to a nation of families. Since then, the Japanese race has much influenced to make individualistic. Today they seem as individualistic as the whites. But even these westernized people must still have the peculiar Yamato spirit, hereditary for the past two thousand years, latent in their minds, which makes it hard completely to westernize them in thought.

Before the recent London Conference the Japanese Government declared that they only wished to explain a straightforward way the union and actual relations of Japan before the five powers' delegations, planned most carefully since the Washington Conference and to seek their approval. The Japanese people heartily prayed their delegation to go and satisfactorily fulfil their mission at a conference of so much international importance. Contrary to their wishes, however, the Japanese delegation had to accept the American plan, so different from what was expected by their people, in accordance with the final instructions from the Tokyo Government given in answer to the demand by them, who considered that there was no room left for further negotiations with the Americans.

What led them to Chanpe? Were they controlled by psychological conditions existing subconsciously in the

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During the sixty years since the Meiji Restoration, the Japanese have taken and utilized much of western civilization. But some Western institutions introduced into this country have proved irreconcilable, like a pine tree grafted on a bamboo, and especially the attempt to apply laws of individualism to a nation of families. Since then, the Japanese race has much inclined towards individualism. Today they seem as individualistic as the whites. But even these westernized people must still have the peculiar Yamato spirit, hereditary for the past two thousand years, latent in their minds, which makes it hard completely to westernize them in thought.

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Japanese people. Was it the action of the hereditary subconsciousness of family morality? Moreover, there is the proverb "Near is my shirt, but nearer is my skin" explaining a temporizing psychology, which must be another psychological condition of the Japanese in dealing with the question. The acceptance of the American plan would not cause any immediate damage to Japan, they might have thought; but on the contrary it would please not only America but England who, attributing the success of the London Conference to her submission, will naturally treat America friendly at least as long as the present Ministry is in power. The admiration of their attitude by England and America even if it should be a mere compliment, may make Japanese statesmen, who are most anxious to keep peace, happy. When the matter is considered from the small field of vision and short-sightedly it may reflect credit on the Minsei-to Cabinet or on Foreign Minister, Baron Shidehara, or on Chief Delegate, Mr. Wakatsuki; and it may hope to effect beneficially the domestic administration.

We must also take it into consideration that the orderliness of the Japanese national psychology and their class consciousness are liable to make them yield to their opponents on the international stage. The Chinese, on the contrary, are clever at diplomacy of propaganda and do better on the stage than behind the scenes; it is their hereditary national character. The Japanese with the national character developed from their peculiar family system have the weak point of being stiff and not easy before others. It cannot be gainsaid that this character has proved inconvenient in making them carry through their contentions or claims in negotiations with foreigners.

Another characteristic of the Japanese is their too much inclination towards a warm reception of their callers. They are peculiar in this psychology. They give a hearty reception to their guests, and sometimes go to the extreme of sacrificing their fortunes for it, or even of running into debt for hospitality. "Who lets another sit on his shoulder, will soon have him on his head" is a Japanese proverb. This is an expresion of Japanese psycology that, at first, letting another shelter under their eaves, they are liable to submit even their main house to them for use at the sacrifice of their own convenience, out of sympathy. It is very bad to fail to look at the main issue of things on account of consideration for smaller things.

Was it by a wrong view of the main issue that the Japanese Government accepted the American proposal in giving instructions to Mr. Wakatsuki, or was it too narrow a view, to support the opinion of the Naval Staff Office? Some people may say yes and others no, as

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they are different in opinion. The Ministry may think themselves dealing properly with the situation by accepting the American proposal. They did so most probably thinking it wise to see the American proposal from a lofty height. The Naval contention was, however, not a mere opinion of the Naval officers themselves, but in accordance with the policy of the country, and was an irrevocable decision supported originally by the Ministry as the minimum limit of the national defence. A concession made from this decision amounts to a defect in the national defence plan. The Ministry say that they respected the Naval view, but the Naval authorities do not see it in the least. It is feared that the Ministry has failed to make a far-reaching plan. Their action may be said to be of more value to the honour of England than to the defence of the Japanese Empire; or a greater consideration of American interests than the danger to their own country or to the peace of the world, at the risk of the danger of their fatherland. Whether England and America will duly appreciate this generous concession of Japan is a question. Will they always hereafter remember Japan's good will? They pressed Japan to accept, what was very hard to accept, while they practically conceded little, although seemingly they made a great concession. Will the Japanese people not some day regret letting them from under the eaves into the main house?

The Japanese attending the Naval Conference had decided to claim the ratio of 70 per cent., to retire if their explanation of the demand, made most carefully and repeatedly, should not be heeded. The retirement was expected to produce some ill consequences, but that was unavoidable for the sake of things much greater. The Japanese people all hoped or expected the Ministry to carry out the decision. But it was not fulfilled! The Ministry made full display of Japan's characteristic psychology in receiving guests, and thought only how to satisfy the guests, making inconvenience, opposition, and dissatisfaction at home a question of secondary importance. It is not known what ambition or conviction prompted the Ministry to take such measures or whether the results will benefit this country. Anyhow, France and Italy held very strongly to their contensions, determined not to compromise, even ready to be held responsible for the rupture of the conference. This attitude of the whites is interesting when it is compared with the attitude of the Japanese, whose national psychology is peculiar and different from the whites.

It is to be hoped that at the next Naval conference to be held somewhere in 1936 the true and sincere contention of the Japanese, which ought to be held without reserve, should be accepted, and the true peace of the world and the safety of the Orient be guaranteed, through the efforts of the Japanese delegation. It is our intention to set forth in this magazine the true and sincere mind of the Japanese people at every opportunity during the next five years so as to enlighten Americans.

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THE UNEMPLOYMENT QUESTION IN JAPAN

By M. ARIKAWA

ONE of the most important questions in Japan, now receiving general attention is unemployment.

It is comparatively recently that even in Europe and America the unenployment question came to be regarded as a most important social problem, and counterplans to be considered seriously as national questions. In Japan, the question arose only after the World War.

During the war Japanese industry enjoyed great prosperity, but afterwards came a serious reaction. In the middle of March, 1920, the share market slumped, which led to a general panic. Many manufacturers were compelled to curtail or suspend operations, throwing a large number of hands out of employment. Cries for preventing unemployment and for the relief of the uneployed began to be heard in the form of a labour movement. This was the beginning of the modern uneployment question in Japan.

Since then, about ten years have passed. In the meantime, the economic world of Japan had remained very inactive, sinking with occasional and ephemeral slight improvements. Especially the great earthquake on September 1st, 1923 added to the severity of the hard times and to the seriousness of the uneployment question, the number of uneployed persons increasing greatly. Labour has cried out for the establishment of rights of living, has advocated measures for thoroughly preventing uneployment and has demanded a guarantee of living by the payment of discharge allowances. In the Imperial Diet and in the various circles of society the prevention of unemployment and the relief of the unemployed have been advocated. In this way, the unemployment question has become socially more and more important.

Plans to be adopted for dealing with the situation have been studied and considered by the Government and private bodies. In 1921 a Law for Giving Employment was enacted, and in 1925 public enterprises were started for relieving the unemployed. These measures are perhaps the most important of the plans adopted in the past.

Meanwhile the economic world of this country has not emerged from depression. The bulk of the people have to struggle hard for a living, and the unemployed have suffered more and more under it. Returning to farms

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THE UNEMPLOYMENT QUESTION IN JAPAN

By S. ABE, M.A.

One of the most important questions in Japan now is undoubtedly the unemployment question.

It is especially recently that even in Europe and America the unemployment question has come to be discussed as a most important social problem, and countermeasures to be considered as a national question. In Japan the question arose only after the World War.

During the war Japan was in heavy employment, great prosperity, but after the war came a sort of reaction. In the middle of March, 1920, the stock market slumped, which led to a general panic. Many manufactories were compelled to curtail or suspend operations, throwing a large number of people out of employment. Crisis or prevention unemployment and for the relief of the unemployed began to be heard in the form of a labour movement. This was the beginning of the so-called unemployment question.

Since then, about ten years have passed. In this period the economic world of Japan had a certain change, starting with a normal and abnormal situation. Especially the great panic on September 1st, 1923, added to the acute

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formerly eased the conditions of enemployment in the towns, but recently, it has been of little avail. This has all the more intensified the suffering of unemployment.

The re-adjustment and retrenchment policy of the central and provincial Governments preliminary to the lifting of the gold embargo, and the re-construction work of Tokyo nearing completion produced a general apprehension as to the aggravation of uneployment, and this apprehension seems to have constituted an epoch in the history of the unemployment question in this country. What results have come from the serious study, official and private, of this public question? The most concrete of them is may be a resolution of the Social Policy Conference in 1929, and measures taken by the Government in accordance with it.

Last summer the Government organized the above conference for the purpose of discussing important social policies to be adopted. A question put to the conference was what measures should be taken for the relief of the unemployed in the existing economic conditions. In reply the conference recommended at first a way to re-adjust enterprises to be taken at once for preventing unemployment and relieving the unemployed, effecting close synthetic connection between the various circles connected with the Government and private enterprises to be operated, and adjusting them properly by co-operation so as effectively to prevent unemployment and relieve the unempoyed or urging or helping the operation of enterprises necessary or suitable for the object, or emphasizing the necessity of operating these enterprises, after which an entreprise adjustment committee should he chosen in each district for realizing the purpose and aegulations established relating to these enterprises. This reply was at once accepted by the Government, and it appointed a the central enterprise adjustment committee, while the appointment of one was urged on each principal provincial Government and had the enterprises promoted in the districts with a larger number of the unemployed. For this, the Central Government has slackened the restriction put on flotatation on account of general finance, and has advanced low interest funds, promising further to grant subsidies to these enterprises, if it is necessary. In this way, the present Ministry is attempting to prevent unemployment and relieve the unemployed.

The adjustment of enterprises for the relief of the unemployed was mentioned in "Suggestions of Unemployment" adopted at the First International Labour Conference. It was also urged by the Home Department to the various provincial Govenments. But the matter has not taken any

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practical form in the past. The present project is to extend the object and to substantialize it more than wished originally. The results obtained from it will perhaps furnish a useful lesson to Europe and America, not merely to Japan itself.

Enterprises have been operated for relieving the unemployed since 1925. This time the system has been enlarged. One more noteworthy thing is that enterprises have been started for giving work to unemployed small sallary men, or to low class intelligentsia.

These are all emergency measures to meet the present state of things; and they are not of course adequate to solve the unemloyment question permanently. It cannot be believed that in the near future the phenomena of unemployment will quite disappear, seeing the examples in Europe and America. On the contrary, it is not impossible that in future it will be felt more keenly than at present. It is considered to be imperative, therefore, to establish a permanant and fundamental plan for dealing with the unemployment question so as to provide against any such failure in it as experienced abroad. At the Social policy Conference various items of this fundamental policy have been adopted, emphasizing the necessity of their operation.

On December 1st, 1929 unemployed in Japan numbered approximately as follows:—

	Salary Men.	Labourers.		Total.	Inc. over Nov.
		Day-Labourers.	Other Labourers.		
	No.	No.	No.	No.	No.
Census taken	1,643,873	1,574.699	3,723,365	6,941,937	56,531
Unemployed.....	63,410	120,410	131,100	315,269	15,074
Proportion of unemployed	3.86%	7.67%	3.52%	4.54%	0.18%

Returns of the Social Bureau of the Home Department show that during February, 1930 the total number of the unemployed in Japan amounted to 350,-327, an increase of 35,000 over December, 1929. This is a remarkable increase.

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COUNTRY LIFE IN JAPAN

By "ARIEL"

THE Japanese is essentially a rural [illegible]. Though the [illegible] of centers of commerce [illegible] [illegible] about [illegible] hundreds of [illegible] agriculture [illegible] the vast majority of the people still [illegible] the chief [illegible] trade of the land.

[illegible] the most conservative of [illegible] people. The [illegible] as they do the [illegible] of the nation, are to [illegible] rigidly at the [illegible] of feudal [illegible] which [illegible] the [illegible] of the [illegible] by an [illegible] aristocracy. The [illegible] is [illegible] the [illegible] of ordinary life still [illegible] as [illegible] in the [illegible] of Japan [illegible] [illegible] by [illegible] [illegible] [illegible]

COUNTRY LIFE IN JAPAN

By "ARIEL"

THE Japanese is essentially a lover of rural haunts. Though the great centers of commerce and industry are yearly absorbing multitudes of the agrarian population, the vast majority of the people still live upon the direct fruits of the soil.

In Japan as in all countries the farmer represents the most conservative class of the population. The governing classes, constituting as they do the brain of the nation, are more or less subject to the influences of occidental life, but the farmer stands for the heart of the empire, yet untouched by an alien civilization. He lives as his ancestors did milleniums ago; his methods of cultivating the soil, are as primitive as those of the ancient Egyptians. Impervious to every device suggested by modern agriculture, he digs his way by the slow process of manual toil. The spade is his plough and the ox his traction engine. Sometimes a forked tree-trunk tipped with metal is used to tickle the easy loam for the reception of seed for barley or potatoes. This is pulled by the ox if not by some more human member of his family. He reaps his corn with the ancestral sickle, thrashes it with the old time flail, and winnows it with a fan or some chance wind. The sacks to garner it are made of rice straw; and he conveys to it market himself on a two-wheeled hand cart. By careful cultivation he can extract from the willing land three crops a year; for which he must repay the soil with ample fertilizer.

The farmers of Japan may roughly be divided into three classes: the small tillers who have not more than two or three acres which they without assistance cultivate themselves, and with whom may be included those known as agricultural labourers; those owning several acres and who can afford to employ hired farm hands as occasion requires; those owning extensive agricultural domains and carrying on the business of farming on a large scale. It is scarcely necessary to say that the great majority of Japanese agriculturists belong to the first class. As a rule the Japanese farmer does not own his land; he rents it from a landlord by paying the owner half the value of the crop produced. A great deal of the arable land in Japan is owned by Princes, Nobles, and the descendants of the ancient daimyo, as well as others who have been able to take advantage of the poverty of the people to buy up mortgages.

It is remarkable with what success the Japanese farmer is able to secure a living from so small an extent of land. One working no more than two and a

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half acres, which is about the average farm, finds little difficulty in supporting a family of six, paying his rent and taxes as well. Very little is required in the way of ready cash, as the most insistent demand is rice, which the farm itself produces. He also supplies from the land his further necessities in the way of barley, beans, and vegetables. The demand for clothing is immaterial, especially in summer; and generally, with thrift, provision can be made for the higher temperature of winter and still maintain a competence. The agriculturist of this class is acoustomed to boast not so much of what he has as of what he does not need. He likes to compare his favorably lot with school teachers and other employes of the Government, who have to spend in ready cash, what to the farmer are enormous sums in clothing and board; while the farmer's whole month's outlay is but a few sen for salt.

It is marvellous the quantity of produce the Japanese farmer is able to squeeze from his tiny holding of two and one half acres: in twelve months he will take from that extent of ground 50 yen worth ($25) of rice; beans, melons, potatoes and other vegetables, to the value of 20 yen ($10). If more than this acreage is cultivated assistance must be had to the extent of one person for each two and a half acres; but as most of the farmers employ their wives and children in this way, expense is thereby saved. However when the recent increased cost of labour is taken into account, the profits of the larger land holders are not sufficient to make them much better off than the smaller farmers who are not obliged to hire assistance. If the cost of labour continues to rise, as it must do with the rising cost of the necessities of life, it will soon be cheaper for the Japanese farmer to utilize animals for the cultivation of the soil. With a general use of horse labour no doubt a more general use of western agricultaral machinery might be expected. But on account of the peculiar quality of Japanese soil and the arrangement of the field, it is difficult to see how occidental machinery could be extensively introduced without some radical readjustments as to bulk and locomotion.

Though the Japanese farmer, like his cousin of the west, is a chronic grumbler, he may be regarded as more generally contented with his lot than any other class of the native population. He certainly enjoys the greatest degree of liberty; for he seldom has occasion to be subservient to his betters and can arrange his own hours and work with a freedom unknown to the dweller in cities. Of course his measure of satisfaction with his condition is due in no small degree to his ignorance of more desirable circumstances. On the whole his life may be taken as physically healthier than that of any

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other portion of the population, showing as his class does, the lowest death rate, and supplying numerous instances of extreme longevity. Indeed examples of great age in Japan are to be found exclusively among farmers and fishermen.

If, as has been suggested, the Japanese farmer represents the great mass of the population of the empire, to see Japan as it is one must become acquainted with the life and thought of the agricultural classes. Theirs are the ideas upon which the ancient civilization of the country has raised its structure, and by the tenacity of which it maintains itself inviolate against the attacks of western influence. In other countries the farmer, under female suggestion at least, aspires in a measure to city ways; but in Japan the rural folk regard urban conventionalities with aversion. Even after he comes to live in the city, the Japanese countryman is still a rustic. What strikes a foreign visitor most upon visiting a Japanese city, is the resemblance of the citizens to what are looked upon as the back country classes in Europe and America. And yet the difference is perhaps more apparent than real. The Japanese rustic is not less democratic than his brother of the west. He is not fond of change; but if it must come let it be quick and with revolution. This is seen most clearly when on moving to the city, he enters the ranks of competing labour and finds himself at variance with capital. The erruptions of labour in Japan have not come from the representatives of the old arts and crafts of the country; but from the industrial centers congested by acretions from the rural population. The Japanese farmer represents Japan as she was in the feudal days; modernity has not yet invaded his quietude. But his relatives are accomulating at such a rate in the industrial cities that in time there will doubtless be reflex action on the country, and the farmer will then be as anxious for social and material advancement as he now is in the West.

The life of the Japanese farmer is as fully charged with superstition as was the case with his class among the ancient Greeks and Romans. Living close to mother earth, he hears the whispers of his ancestors who have assimilated with her dust. From nature's womb they come; to her bosom they return. In Japan man is in constant are of nature. Owing to the persistent evil of posterity many of the spirits of the past are furious with devilish rage, and must be propitiated; others simply desire not to be treated with indifference. Though absent in body, the life of the past is ever present in spirit. The farmer hangs paper charms over his doors to keep off the devils of fire, sickness, or other calamity. He sets up notice boards in his fields to inform in-

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jurious insects that they had better keep out, and to warn the spirit of blight against entrance. These charms are bought cheaply at a local shrine, or some more distant place of sanctity, with a reputation for the specialty. Other farmers have faith in more direct and tangible methods, and indulge all night in the beating of drums or gongs, the idea being that if the noise is kept up long enough the insects will die. Foreigners who have been subjected to this infliction while guests at nearby hotels, admit the effectiveness of the device. Certain vegetables, such as the cucumber, are never eaten before offerings of first fruits are made to the god of vegetables; meanwhile sceptics enjoy these species of vegetable early and cheap. The accumulation of offerings in kind at some country shrines is so great as to produce a temporary slump in the market when the priest offers them for sale. In some districts, if the season is bad, pilgrims are sent from shrine to shrine to secure a reversal of attitude among the gods of plants and vegetables. In a certain village after praying and propitiating vainly the god of rain for some weeks, the young men of the place became enraged at the indifference of deity, marched in a body to the shrine at the top of the hill, carried the helpless idol bodily down and dumped him into a paddy field.

Of course in Japan there are as wide differences between country people of various types as there are in other countries. Degrees of intelligence and taste are frequent and conspicuous. One often comes across men of very superior intelligence, who have retired from the city for a life of meditation. Like monks they labour at times and study at times, their main object being to unravel the intricacies of human existence. There is nothing like them in history, save perhaps, some of the philosophers of ancient Greece. Moreover, some of the country doctors are delightful characters to meet, in close sympathy with the people and deeply versed in rural prejudices and superstitions. The Japanese countryman responds to Christian teaching and civilization even more readily than his brother of the town. The arrival of the travelling missionary with his baby organ and magic lantern is one of the most interesting and edifying experiences of the rural year. The writer has seen Christian congregations in the most remote and rustic parts of Japan, which for decency of dress, reverence in worship, and devotion to principle, as well as hospitality to strangers, would put to shame many a country church in Europe and America.

Country life in Japan does not command the degree of quietness and general relief of nerve tension that one might naturally expect. The summer night is one long unceasing tumult of frogs, cicadas, crickets, and insects in-

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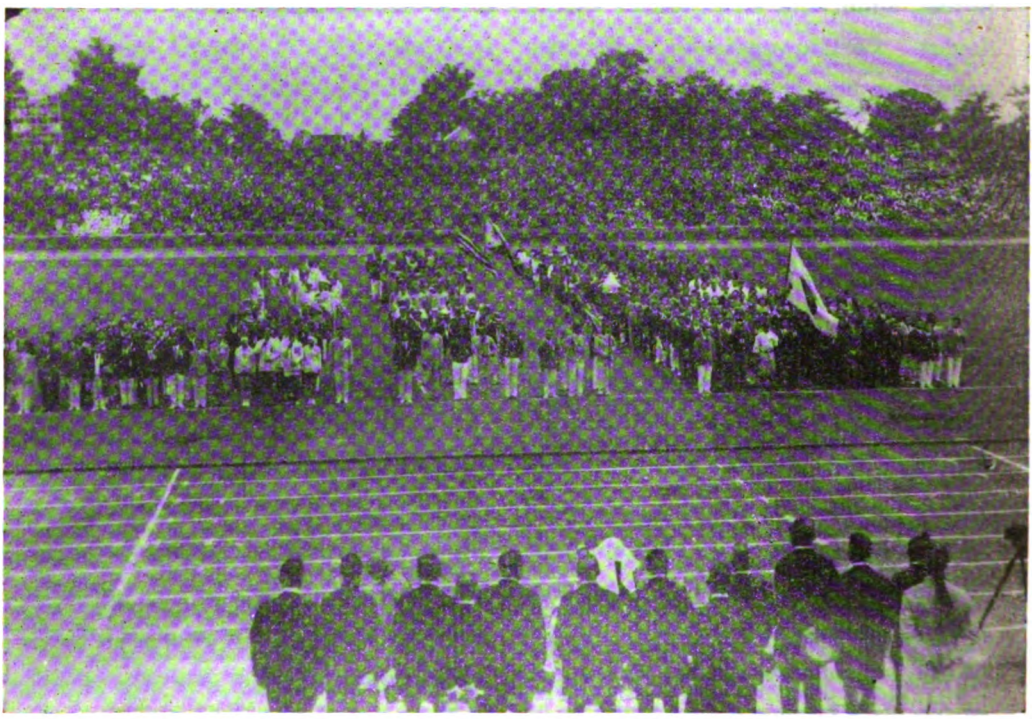
umerable. The Japanese rustic is poetically and spiritually more in acoord with this shrill-voiced environment than any foreigner can be; it is an echo of the music of his race; and he goes to sleep to it as to the sweetest of sounds, the murmurous lullaby of the endless generations. Should it cease even momentarily, the silence would be so great that the population would awake. During absence from home there is no time the Japanese is so lonely and sad as when he thinks of the piping clamour of the insect voices and the echo of the frogs, which recall cherished memories of his native country.



The formal opening of the 9th Far Eastern Olympic Games, the teams entering the ground.

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TRADITIONS OF THE JAPAN ALPS

By K. OTA

AS the mountaineering season has come, those who intend to explore the high Japan Alps, and others who think of mountains covered perpetually with snow, will be interested to hear about the secret traditions of these mountains. More especially will the foreign mountaineers living in lands which are different from this country in customs and manners, have some interest in the subject. This article may also prove useful to those foreigners who wish to climb the Japan Alps.

1. Hell Ravine on Tachi-yama

From ancient times, the village folk have believed the tradition that in the *Jigoku-dani* (the Hell Ravine) on Tachi-yama, a beautiful mountain standing aloft among the high ranges of the Japan Alps, gather the spirits of those who have died on this mountain or in the neighborhood and that they appear before their blood relations visiting the place. This ravine of Kurobe was trackless for hundreds of years, except that men sometimes went there from the mountain foot to gather fruit.

In Matsukawa village in the province of Shinshu, where the Matsukawa Railway Station on the Shinano Line is at present, there once lived a young couple, who loved each other and led a comfortable life without trouble and worry. But the husband was taken ill, and despite the wife's most careful nursing, he departed to the world of spirits. The bereaved young wife was heart-brokens she spent her days in tears, frantically stricken with sorrow. While this despondent over the death of her husband, she heard by chance the tradition of the Jigoku-dani, and decided to visit the place and see his spirit. The dreadful ravine and the very precipitous Sara Pass lay on the way, and were enough to deter even sturdy young men. But how happy it would be for her to see the dear husband, even as a ghost! She believed in the tradition and left home for the ravine, like a somnambulist.

After a great deal of endurance and enthusiasm she got across the Japan Alps and at last reached the Sara Pass It was late in the autumn, and the mountains were covered deep with snow. Then a blizzard came on. It was intensified by the mountain winds, and soon buried everything in snow. The ravines and the poor woman wending her way up the mountain path longing to meet her husband alike lay

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beneath the white shroud. Her body was never recovered but on snow-stormy nights one can hear, even now, the voice of the young wife calling for her husband, underneath the ground.

2. Love at the Aimoto Bridge

Aimoto-bashi is a bridge over the Kurobe River running down from the Tachi and Renge mountains of the Japan Alps. In former times a tea-house on the west side of the bridge had a pretty girl; her fair complexion, pretty eyes and red lips made her popular among mountain climbers.

One moonlight night a young samurai of 23 or 24 years old visited this tea-house.

"I'm a retainer of the Kashu clan," he said to her parents. "I have come to ask you for permission to marry your daughter."

So saying, he earnestly pleaded with them to accede to his request.

The request was granted at once, the girl falling in love with the handsome visitor and her parents feeling it an honour to marry their daughter to a samurai. The next day the girl left the house, with the samurai. For the subsequent two years nothing was heard from her. In due time she came back suddenly to become a mother, and parents were much rejoiced to see her.

"Don't look into my room, while I am in childbed!" she said to her parents.

So saying, she entered the lying-in-room. But the parents, out of anxiety, stealthily looked into the room, and were surprised to see that there were ten snakes to which she had given birth. They cried out in surprise. Hearing their excited talk she wailed, and told them that the samurai, her husband, was a serpent living under the Aimoto-bridge. She also said that she could not leave her husband, as it was against the will of Heaven and would be at the sacrifice of her life. So, she left the house and disappeared.

There is a picture of the snakes born to the woman in Aimoto-mura, Niikawa-gori, Toyama-ken.

3. War Funds in Caves

Kurobe is a village lying in the innermost part of the Japan Alps. There is no summer there, and even in August one feels chilly morning and evening, with a wind blowing down the mountains and a mist rising from the ravines.

In the Tensho era (1573-1591) Sassa Kuranosuke Narimasa, the castle lord of Toyama, crossed successfully the precipitous Sara pass lying trackless on Tachi Mountain' and having crossed the Kurobe River, he went to Shinshu by a sledge, accompanied by about 50 young men, in order to ask Lord Tokugawa Iyeyasu for relief. This is a well known historical fact. Then, Sassa Narimasa took with him a large amount of war funds; but as it was impossible to cross the pass with so heavy a burden, he buried it in seven

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caves on the mountain. Later, he was transferred to Kyushu. Tradition says that he was never able to recover these funds, and they are still buried there.

Attempts have often been made to discover the money. The story goes that the place was discovered at times, but whenever the discoverers went again to unearth it, they mysteriously forgot the place. Recently, a certain person hailing from the city of Toyama, hearing the tradition, explored the innermost part of Kurobe Mountain for over ten days in search for the caves in question. Having crossed the Sara Pass, he proceeded as far as Yakushiga-take. In Every part of the mountains he went, making desperate efforts to search for the treasure. He spent four years at it, and at last he discovered a nook in a mountain a cave, the entrance to which was covered with a great stone. He thought that it must contain the treasure. After an examination, he found a set of armour at the entrance, which has nearly all corroded, and behind it plenty of gold coin, glittering *koban*.

Wild with joy, he searched for other caves, and discovered three. He marked the way with stones or pieces of wood, and went down the mountain to get men to transport the gold.

Several days after, he climbed the mountain again, taking with him eight persons, but could not find the caves in spite of all his effort, and became mentally deranged from disappointment.

It is also a tradition that the spirit of a much loved mistress of Narimasa was transformed into a black lily, which blooms in profusion on Tachi-yama. This is another famous legend.

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JAPAN'S AGRARIAN DIFFICULTIES

By S. MIYAGI

THE agricultural question regarding farmers and agricultural villages first arose several years ago, when various social questions began in great force. But recently it has been studied more seriously and calmly, which is more satisfactory to the Japanese farmers and agricultural villagers.

That the Government has considered the question more than before, is seen from the bills for agricultural villages introduced in the Imperial Diet, such as the Tenant Law, the Independent Farming Law, and the Manure Controlling Law. The land-tax transfer question had better be included in the bills of the agricultural village question as its contents show. Among the people, too, the rice question and other agricultural questions have been discussed more and more.

The Japanese agricultural village has reached the height of improverishment. No agricultural pursuits in the world yield as small profit as farming in Japan. Such small profit earned has been the source of various disagreeable questions, and the tenant troubles occuring in different places of late arise out of it.

The Government treated tenant law as a practical question in 1920, when it appointed the Tenant-Farming System Investigation Committee. Later, in accordance with a proposal made by the committee, the present Tenant Mediation Law was enacted. In the meantime, no tenant law had been put in operation, although the question was considered by the same committee and other inquiry boards of tenant-farming. But at the end of October, 1926, the committee proposed, in reply to the Government question, items of provision in the tenant law; and on the basis of this reply, the authorities concerned drafted the law. But this draft has not yet been made a law. It consists of sixty-six articles of principal and ten articles of supplementary rules, divided into eight chapters. It contains the effect of leasing, changes in the conditions for tenants and some other important provisions.

However complete the tenant law might be, it is very hard to deny the occurrence of troubles concerning economic questions, so long as the farming of Japan is so small in profit. Tenants, on the ground of their small incomes, have asked the landlords to reduce farm rents. But some landlords with their farm rents, will be unable to make a living and will find it impossible to maintain their livelihood, if they accept the

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demand. Thus, both landlords and tenants suffer, and landlords are not responsible for the suffering of their tenants even if they squeeze the latter. At the same time, the suffering of landlords does not concern the tenants, if the farm rents paid by the latter are not too low. In both cases the chief reason lies in the fact that agriculture itself, which is carried on co-operatively by landlords and tenants, is too small in profit. The small profits of agriculture forms the agricultural village question, and unless this fundamental cause is removed, it would be impossible to prevent tenants trouble.

During 1929 the total nnmber of tenant troubles occuring in this country was 1,949. As compared with 1928, the number shows an increase of 735. The number of landlords involved in these troubles in 1929 was 14,787, and the tenants numbered 61,064, the total area of lands tenanted extending over 41,756 *cho* and 9 *tan*, of which 90 per cent were paddy-fields. All these figures show a considerable increase over 1928.

One reason for this increase is that in 1929 the rice crop was generally poor, which aroused increased troubles in regard to reduction or exemption of farm rents. Additionally, troubles increased considerably of the return of tenant farms, these troubles taking 50 per cent, of the total. The list of prefectures involved in these troubles is headed by Akita Prefecture with 178 troubles, being followed by Miye, Niigata, Osaka, Yamagata, Hyogo, Yamanashi, Hokka'do and Fukuoka Prefectures in the order named.

During 1929 the number of applications for mediation under the Tenant Mediation Law were 3,538, involving 6,749 *chobu* of lands, 5,558 landlords and 17,309 tenants. Niigata Prefectures leads the list of applications. Next comes Kagawa Prefecture; and Akita and Yamanashi Prefectures come third and fourth respectively. Following them come Tottori, Hyogo, Gifu, Yamagata, Tokushima, Fukuoka, Miye and Osaka Prefectures. Of these applications, the most part was of farm rents (such as demands for the payment of farm rents, changes in them and a temporary or permanent reduction in them), these applications numbering 850, or 57 per cent of the total. There were 712 applications concerning the return of tenant farms, the renewal of leases and tenant-rights, taking 48 per cent of the total. Of the applicants, landlords took 36 per cent, tenants 59 per cent and landlords and tenants applying by mutual consent 5 pet cent, tenants, applications forming the most part, as in the past. Of these applications, 761 were mediated, 60 not mediated, 228 withdrawn and 20 rejected, 421 being left unsettled at the year end. Thus 72 per cent of the total applications were disposed of, and 71 per cent of the settled applications ended in amicable settlement.

Lastly, the Landlord and Tenant Guilds in Japan numbered at the end of 1929 as follows:—

Guilds	Number	Number of Members
Tenants' guilds	4,156	315,778
Landlords'	655	55,138
Conciliation associations	1,986	244,943

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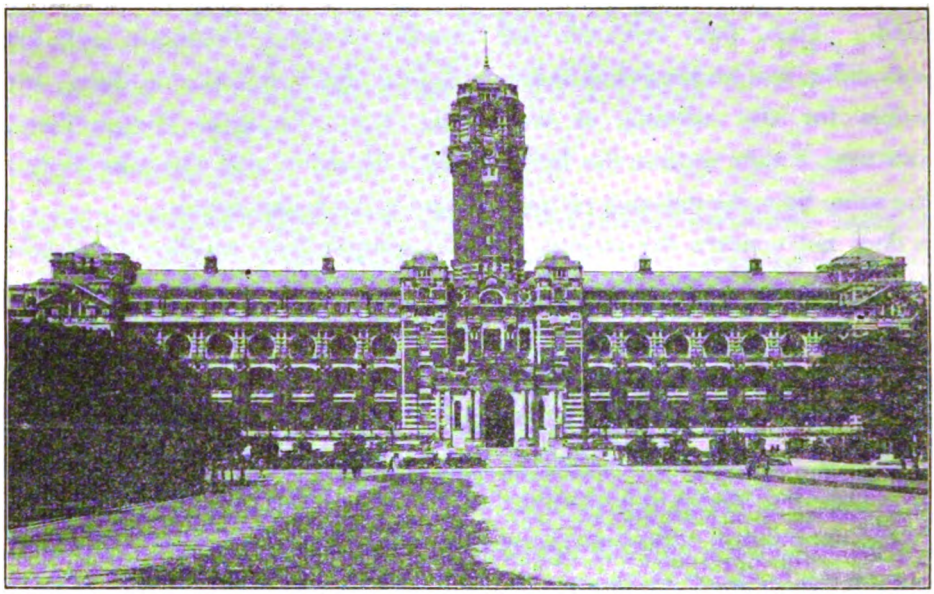

The Head Office of the Formosan Government.

THE REAL FORMOSA

By T. YAMADA

1. Position, Area and Population

Taiwan (Formosa) is situated at the extreme southern end of the Empire of Japan, and consists of Formosa proper with the Pescadores and other islands. It extends between long. 119°18′ and 122°6′ and lat. 21°4′ and 25°38′. In the north, it lies 641 nautical miles off Kagoshima at the southern end of Kyushu, and in the west, it adjoins the Philippine Islands across the Formosan Strait. It extends over an area of 2,332 sq. *ri** and is 398 *ri* in circumference; and being 5.3 per cent. of the total area of Japan proper in area, is a little smaller than Kyushu, nearly the same as Karafuto and about one-sixth of Korea. It is oval in shape. The longest part is 100 *ri* north and south; and its widest part east and west is only 40 *ri*. The whole island is most mountainous, which part takes up two-thirds of it, there being forty-six mountains, each of which is over 10,000 feet above the sea level. It has a beautiful variety of alpine plants, and grand scenery. Though in the tropical zone, in all seasons its climate is vernally mild. The inhabitants are Japanese, the aborigines and foreigners, of whom the lastmentioned are mostly Chinese, and very few Europeans and Americans. At the end of 1928 the population amounted to

* 1 *ri*=2½ miles.

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4,351,828, not including savage aborigines. As compared with the number at the end of 1905 when the first special census was taken in the island, it shows an increase of 1,304,969, the average yearly increase being 56,938.

2. Government Organs

The Formosan government consits of the Government General, the Provincial and Prefectural Governments. Formosa came into possession of Japan in April, 1895, under the Shimonoseki Treaty, and Regulations for the Formosan Bureau were established in June the same year for the management of its administrative affairs. In August the same year Regulations for the Formosan Government-General were enacted under an Ordinance of the Military Dept, establishing a military government. In March, 1896 civil government was established under an Imperial ordinance. In the same month Regulations for the Colonial Dept. were established, and in April the same year Regulations for the Formosan Bureau were abolished. In August, 1897 Regulations for the Colonial Dept. were abolished, and Regulations for the Formosan Bureau were re-established. In October the same year a new system of Formosan Government was established, abolishing at the same time the old Regulations for the same Government. Since then, this system has been amended very often, until it is as at present. The Governor-General presides over the Formosan Government and exercises jurisdiction over the whole island. He is an official of *Shinnin* rank. The present Governor-General is Mr. E. Ishizuka. There is a Council Board as a consultative organ of the Governor-General. The local Government are five provincial offices and three prefectural offices. There are five cities and forty-five districts under the jurisdiction of the provincial offices headed by the local Governors. The local Governor is of *Chokunin* rank and the prefectural chief of *Sonin* rank. The district and the city are each supervised by the district chief and the mayor respectively.

3. Education

In January, 1919 the Formosan Educational Law was promulgated by an Imperial ordinance, which systematized the education of the islanders. The system was quite different from that in Japan. Later, as many children of the aborigines had became proficient in the Japanese language as a result of spreading linguistic knowledge, and improvements in the customs and manners among their parents, the way was opened in April, 1920 for those making good records to study together with the Japanese. In February, 1922 the Formosan Educational Law was enacted to introduce thoroughgoing reforms in the local educational system,

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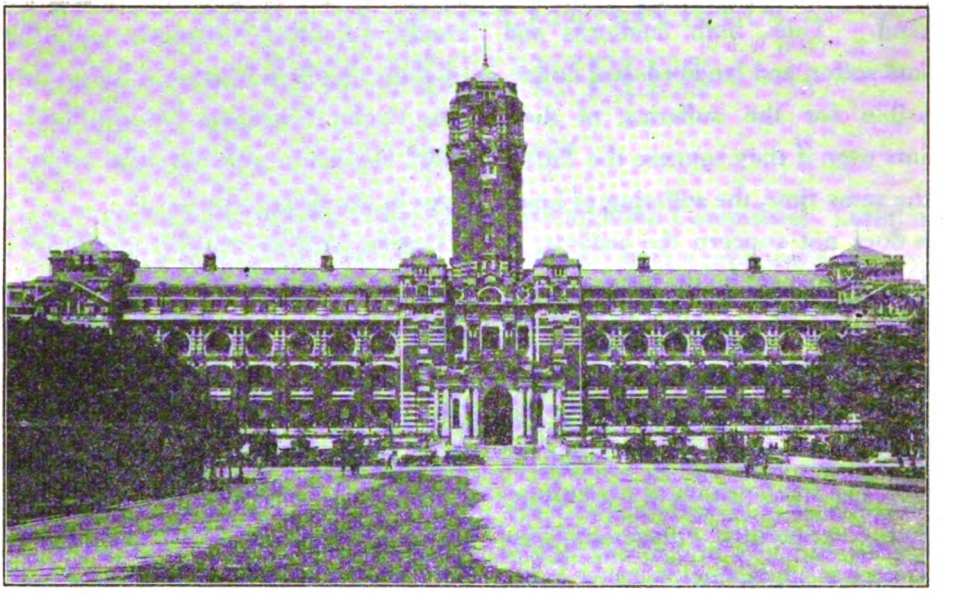

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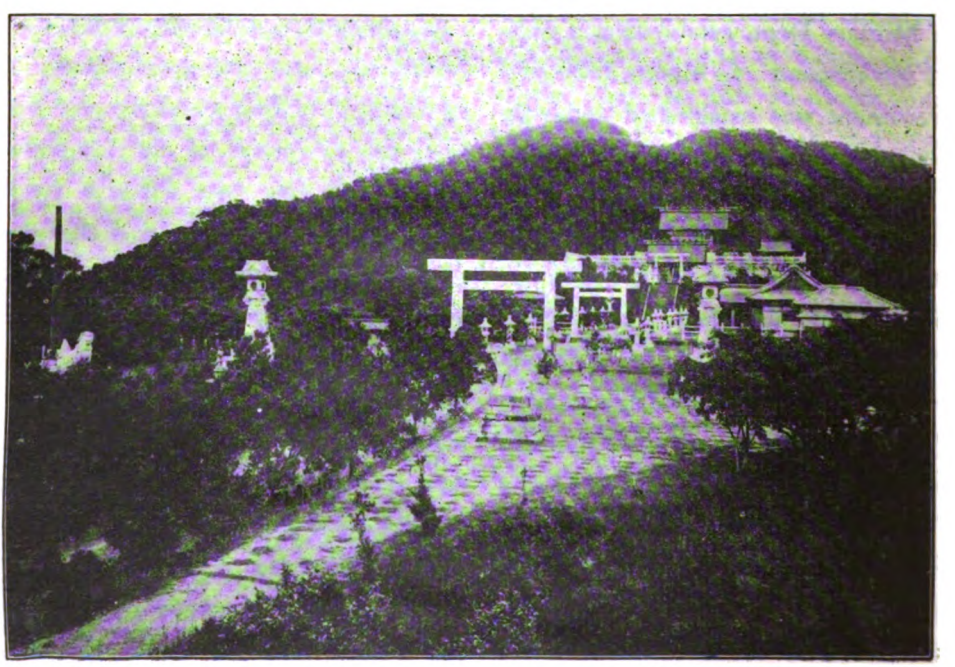
and it was put in operation on April lst, the same year. By this, the educational system in the island was unifited and applied to the Japanese and the aborigines alike and was made quite the same as in Japan, except for primary and normal education. This removal of the discrepancy in education between the Japanese, the aborigines and the savage aborigines was an unprecedentedly great educational reform in the island. The primary education is given in primary schools and public schools. There are at present in the island three high primary schools, sixty-seven common and high primary schools, sixty-three common primary schools, which together with a branch school, make a total of 134. The public schools number thirty three, besides which there are two public schools for savage aborigines. For giving higher education there is the High School in Taihoku (Taipeh), in which the course is seven years. The middle schools number ten, and the girls' high schools, twelve. For business education, there are thirty business supplementary schools; also two agricultural and forestry schools, one agricultural school, two commercial schools and one industrial school, making a total of thirty-six schools. As to normal schools, there are four ordinary normal schools. For high technical education, there are one medical school, two higher commercial schools and one agricultural and forestry school. As a university, there is the Taipeh Imperial University. As special educational organs, there are two blind and deaf-



The Formosan Shrine.

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mute schools. The kindergartens number seventy-one, of which fifty-one are public and twenty private. Besides, there are 125 private schools on an old system, held by aborigines. Education is thus spread all over the island.

4. Social Work

Social work in Formosa, unimportant before the local government system was revised in 1920, later, thanks to the zealous leadership and encouragement given by the Government, made marked development. At the end of 1927 there were 572 organizations of 9 groups and 36 kinds, consisting of 10 social committeemen's works, 7 aid works, 7 old age and infirmity men's protection works, 52 poor's relief works, 1 funeral expense aiding work, 6 sufferers' relief works, 21 gratuitous treatment works, 1 specific recuperation work, 7 housing works, 11 accommodation supplying works, 1 people's dining saloon, 1 public bath, 193 markets, 7 public utility pawn brokers, 8 intelligence offices, 1 unemployment relief work, 33 maternity-homes, 2 infant nurseries, 2 orphan asylums, 1 children's playground, 2 reformatories, 2 abnormal children's protection works, 2 neighbourliness works, 5 reform works of customs and manners, 7 discharged prisoners' protection works, 1 night school, 20 personal affairs' consultation offices, 32 public resting places, 2 sick persons' consolation works, 9 traffic aiding works, 3 public laundries, 25 public halls and 18 other works. In 1914 the Formosan Social Work Association was established for the purpose of connecting or uniting these social works with each other, and it has been worked actively for it since then. Social education has been with a view to spreading the use of the Japanese language, cultivating the Japanese national spirit, controlling the public spirit, developing wisdom and virtue and improving life, among the aborigines, and the chief agencies are the Youngmen's Associations, the Girls' Associations, the Patriarchal Associations, the Housekeepers' Association, the Japanese Language Spreading association, the Juvenile Associations, the PublicLibraries, the Public Museums and movies.

5. Railways and Highways

Communications in Formosa were completely improved upon passing into Japanese hands. In 1905 important roads extending over about 700 *ri* were improved. They correspond to national or prefectural roads in Japan proper. To-day there are 825 *ri* of such roads. The bridges over these roads were built at national expense, and those over other roads at local expense. They were built newly with the improvement of the roads. Transportation is remarkably good. Regarding railways, there was almost nothing when the island came into the posession of Japan.

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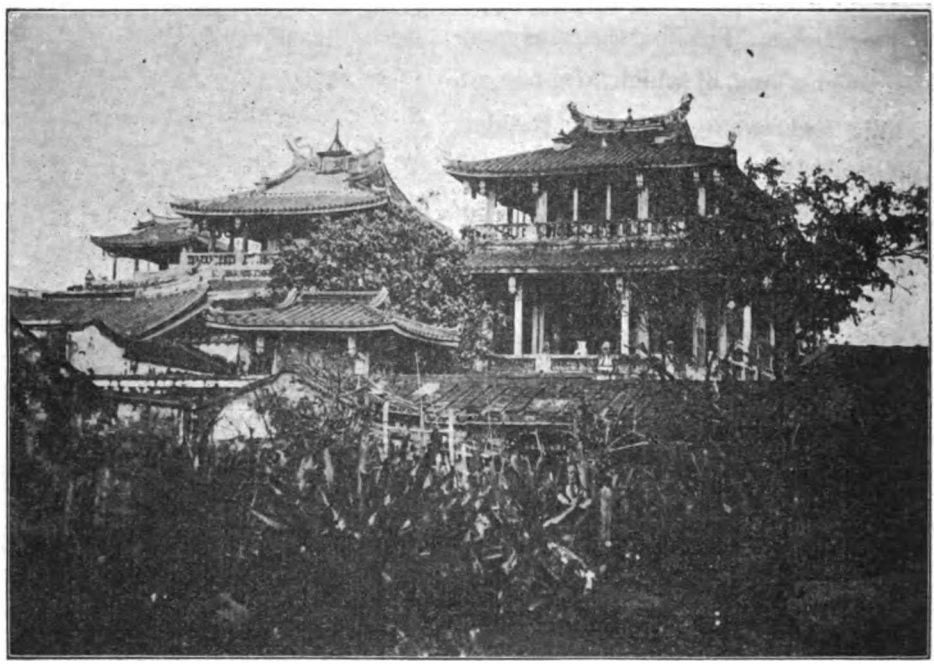

The Providentia Castle.

Later, however, a railway running through the island was first completed, and then different branch lines were opened, after which the eastern railway was completed, until the present railway system was completed. The railway running through the island was opened to traffic in 1908. It extends over a distance of 246 miles, connecting Keelung in the north with Takao in the south, and cost 28,800,000 yen. While it was being built, the Taipeh-Tamsui section was opened in the north and the Takao-Kyukyokudo section on the present Choshu Line in the south. The other railway lines are the Kyukyokudo-Heito Line, the Taipeh-Keelung Double Line, the Taito Line, the Giran Line, the Heito Line, the Chikunan-Gyokuden Seacoast Line, the Karenko-Taito East Line, the Shushu Line, and the Sanshorei-Seido-ko Line. Especially, the east coast district is traversed by railways in all directions. The railway receipts have increased yearly. For 1928 they reached 19,864,-267 yen net, minus all refundments. This amount being subtracted from the cost of construction, the general disbursements and supplements, 7,479,913 yen was left as net profit. These are the railways under the direct control of the Communications Dep't of the Formosan Government; but there is the Ari Mountain Railway for a distance of 54 miles, owned by the Forestry Dep't and private railways. Some of these private railways were projected in 1896, before the railway running through the island began to be

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constructed. But it was not until 1906 that their construction was started, when the sugar industry of the island became active. Since then, private railway lines have more and more extended yearly, concomitant with the development of the sugar industry, contributing in conjunction with the Government lines much towards the industrial development of the island. Convenient railways serve in different parts of the island as the most important auxiliary transport organs, doing much for the development of the interior.

6. Sanitary Arrangements

Formerly, the streets of the island were as insanitary as in China. The sanitary authorities, being most careful of this question, started drainage work in 1896 and the construction of sewers in Taipeh, and in 1898 they appointed the Taipeh and Keelung Street Improvement Committee for the purpose of improving the streets of the two cities and making sanitary arrangements in them. In 1899 a part of the street improvement plan of Taipeh was carried out. In 1910 the Government appointed a Street Improvement Committee, making it a consultative body for improving all streets of the island under one uniform system. Street improvements have thus far been announced in twenty-four places in the island, including principally Taipeh, Keelung, Shinchiku, Taichu, Kagi, Tainan, Takao and Heito. The native houses were of inferior materials and weakly built, being not sanitary in the least. Few of them were found suitable for the above purposes. The authorities concerned made exertions for improving them, and making them capable of standing against damp, and damage from white ants, typhoons, excessive rains and the intense heat. In a period of thirty-three years, from 1896 to 1928, the total amount of money expended on this account by the Government reached 58,570,000 yen.

7. Electric Industry.

The electric industry in the island began in 1903, when an electric department was created in the Government. In 1905 No. 1 Power Station was completed on the upper reaches of the Shinshokei, and electric current was forwarded from it to Taipeh. Some years later, No. 2 Power Station was built, in which 5,000 H. P. of electric power was developed for the north. To-day the power generated in the southern part amounts to 6,00 H. P. and that in its central part to 1,200 H. P., making a total of 7,200 H. P. This power business was transferred some years ago to the Formosan Electric Power Co. Ltd. There are seven other electric power companies in the island. These concerns command a total capital of 40,870,000 yen and they have a total

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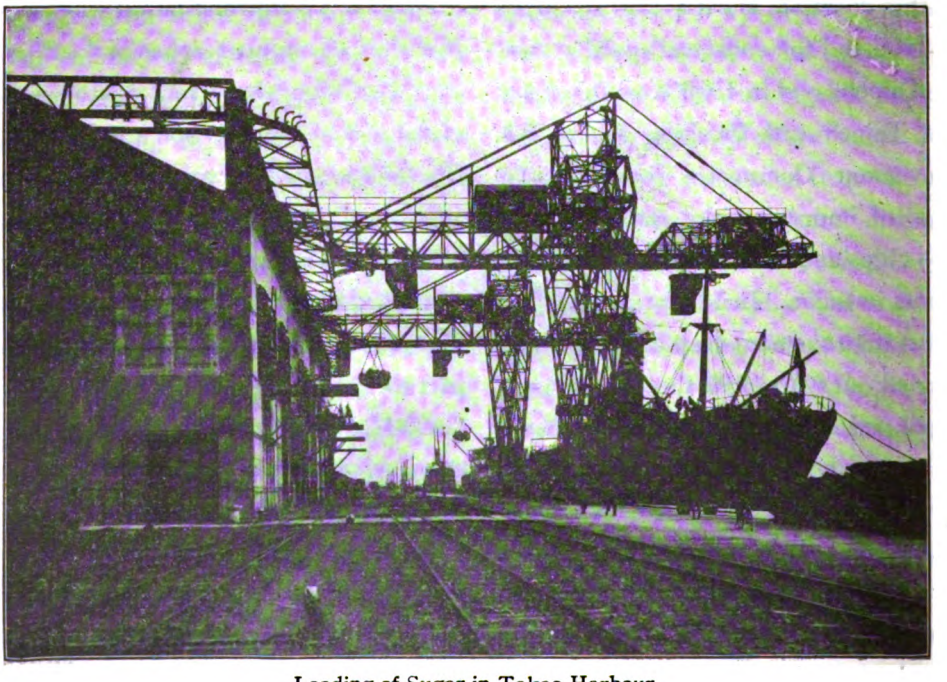
output of 268,325 KW., supplying 460,-252 lights and 23,567 electric fans. In addition, the total output of electric power generated by companies for their own use amounts to 13,296 KW, and that produced by Government offices for their own use stands at 910 KW. The Formosan Electric Power Co. Ltd. does additionally a gas business. In 1929 the number of houses consuming gas amounted to 3,162, the number of gas machines fitted standing at 7,144. As to waterworks, water began to be supplied in the fiscal year 1909, and it was decided later to extend the works at a cost of 2,500,000 yen to be defrayed in four consecutive years beginning the fiscal year 1927-1928. When this extension programme is completely carried out, the water produced will be enough to supply a population of 320,-000. Besides waterworks, wells are used.

8. Productive Industries

(1) *Agriculture.*—Agriculture leads the productive industries in Formosa. For the fiscal year 1928-1929 agricultural products amounted in value to 293,490,-120 yen, taking 47 per cent. of the total industrial products. There are 831,-774 *ko* of cleared lands, and 2,458,259 farmers, which are 57 per cent. of the total population, according to a census taken at the end of 1928. The chief agricultural products are rice, sweet potatoes, tea, ground-nuts, peas, beans, barley and the like, seasame, jute,



Loading of Sugar in Takao Harbour.

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China grass, tobacco, oranges, bananas, pineapples, longans, and vegetables.

(2) *Sugar Industry.*—Sugar is the most important export product of the island. When it came into the possession of Japan, the yearly yield of sugar was only 80,000,000 or 90,000,000 *kin* of crude sugar, cultivated and manufactured in an antiquated way. The Japanese introduced improvements in the industry under the direction of the Government, which made it develop so remarkably as at present. Numerically, the planted area of sugar cane amounted to 26,670 *ko* in 1902, and there was only one modern sugar mill with a yearly capacity of 20,000 tons and a capital of 1,000,000 yen. But in 1927 there were forty-five sugar mills in operation with a yearly capacity of 39,434 metric tons and with a capital of 290,510,000 yen. In 1928 this capital was decreased to 282,866,600 yen by the re-adjustment or combination of some sugar mills. The sugar crop amounted to 90,000,000 *kin* in 1902, but in 1928 it reached 966,750,000 *kin* and to 1,315,540,000 *kin* in 1929. At present there are 11 sugar manufacturing companies in the island.

(3) *Forestry.*—Forestry is another most important productive industry in the island. There are high mountain ranges of 8,000-13,000 feet above the sea level on which grow trees of many varieties of the torrid, warm, temperate and frigid zones, occupying about 70 per cent. of the entire area of the island. On the high mountains and the savage tract these trees grow very luxuriantly. Before the island passed into Japanese hands, the level forests had been cut down recklessly by the Chinese settlers, and even a part of the savage district was exploited, laying them waste. Seeing this, Japanese afforestation has been carried on most carefully. During the fiscal year 1927-1928 the sales of timber from the largest forests on Mt. Ari, Mt. Aassen and in the valleys of the Dakusui-kei River, Giran amounted to 242,123 *koku*, valued at 2,446,328 yen; those in Japan Proper to 67,201 *koku*, valued at 911,859 yen, and those to foreign countries to 1,054 *koku*, valued at 11,905 yen, making a total of 310,378 *koku*, valued at 3,370,092 yen.

(4) *Aquatic Industry.*—The aquatic industry forms another of the important productive industries of the island. Fishes much abound on the coasts of the island, of which the swordfish, the bonito, and the sea-bream on the northern and southern coasts form the most important part of the aquatic products. In 1910, when the Japanese initiated their modern fishing facilities, the value of products from the culture of fishes amounted to 1,060,000 yen, while the catches along the whole coast of the island were only 960,000 yen for the year. From this, it is easy to suppose how the fishery

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Salt Fields in Anping.

had been neglected by the islanders. Since that date, however, the aquatic industry of the island has made strides, and for the fiscal year 1928-1929 the catches reached 12,670,000 yen, in value besides which the manufactures amounted to 2,706,623 yen and the cultural products to 3,401,779 yen, making a total of 18,778,582 yen.

(5) *Mining Industry.*—Useful kinds of mineral produced in the island are gold, silver, dust-gold, mercury, copper, brown iron, bog iron, iron sand galenit, sphalelite, iron sulphide, coal, petroleum oil, sulphur and phosphorite. Of these minerals, mining has been concessioned of gold, silver, copper, dust gold, mercury, iron sand, coal, zinc, petroleum oil, sulphur, phosphorite and iron sulphide. At the end of 1928 there were 753 mining concessions granted to the total area of 196,280,392, *Tsubo*. Except gold, copper and coal, mining is still in a primitive condition, though protected and encouraged officially. Geological and mineral distribution surveys have been made officially, and the results made public. The Colonial Bureau of the Formosan Gevernment yearly issues a book of mining statistics and concessions, informing how the mining industry stands in the island. Other statistics of mining are given out as occasions demands. These publications are distributed among the Government offices concerned, the chief mine owners and the general public applying for them. During the fiscal year 1927-1928 the mineral products in the island amounted to

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16,513,501 yen, a decrease of 4,589,-373 yen from the preceding fiscal year.

(6) *Other Manufacturing Industries.*—Before the island came into the possesion of the Japanese, agriculture was the only productive industry of importance. Since then, thanks to various improvements and encouragements other branches of industry have made steady development, from the past primitive condition. Towards the end of the world war, when the industrial mania reached its zenith, many new lines of industry were created on modern lines in the island, such as the chemical, textile and machine industries. They were successful for a time, but the afterwar economic crisis dealt a severe blow, and they fell into inactivity. Trade improved a little in 1925, but soon it sank. Since then, the depression has continued without signs of an improvement, only the food industry being in a state of prosperity. There are however, some small industries, which, quite different from the rule, have made development and increased in kind, their products increasing nearly enough for the purpose of self-supply. The big industries of the island are led by the sugar industry, being followed by the tea, alcohol, iron and cement industries in the order named, after which come the flour, fertilizer, oil, spinning and weaving, soy, brick, pine-apple canning, ice, superphosphate lime, beer, paper, carbonate of line, soap and lime industries, and its small industries comprise chiefly wood making, after which come the making of macaroni, hats, gold and silver wares, gold and silver paper, bamboo work, rattan work, shoes, incense-sticks, matting, straw rope and bags, grass paper, candle-wax, socks and stockings, etc. For 1928 the total value of the industrial products in the island amounted to 268,000,000 yen (not including the Government monopolies), an increase of 53,000,000 yen, or 20 per cent. over 1927, for which was chiefly responsible an increase in the yield of sugar. When the island passed into Japanese hands, the sugar industry in the island was in a very small way, few of the 1,100 sugar mills using a modern system of machinery. All got their motive power from cattle. This power was too weak to allow a sufficient yielding percentage and to obtain a sufficiently good amount of sugar. Moreover, the sugar was bad in quality and its price low, producing not seldom losses to the makers. The Sugar Bureau established by the Japanese made great efforts after reform, and since then, sugar mills have been established on modern lines one after another, and the industry re-organized into a system of mass production. In 1928 and 1929, there were forty-six sugar mills in the island with their aggregate pressing capacity of 25,665 English tons or 13,050 American tons.

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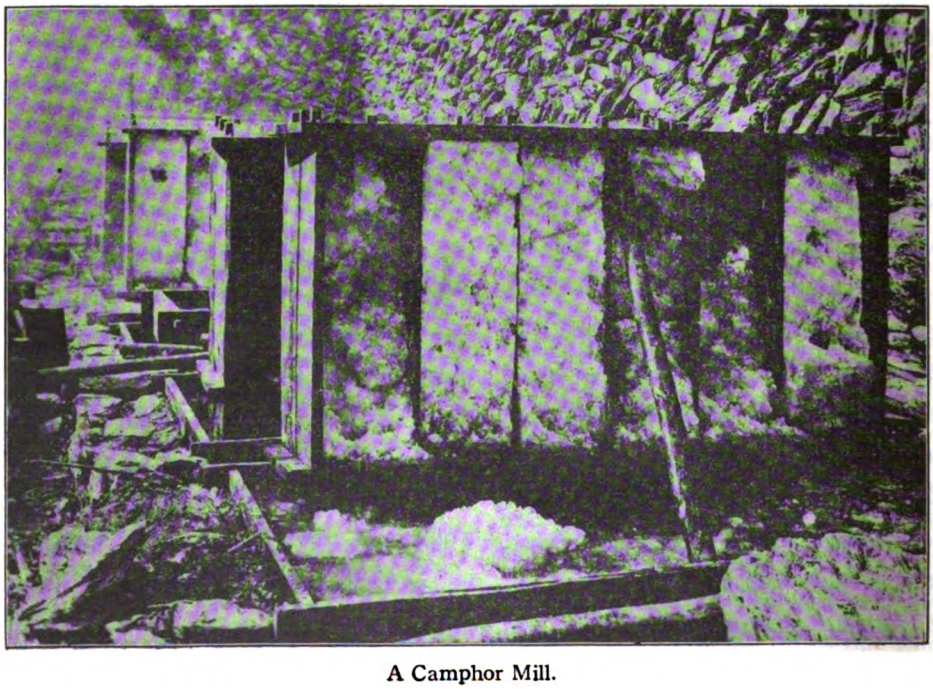
(7) *Tea Industry.*—Next in importance is the tea industry. The tea grown in the island is of various kinds, such as Oolong tea, Pouchong tea, black tea and green tea, of which Oolong tea and Pouchong tea form the chief products. Oolong tea is between black and green teas in property, being sweet and good in flavour, and Pouchong tea is much like green tea, and has a delicate flavour. Tea making was learned from the Chinese. Recently, modern tea making machines have been introduced much in the tea industry, producing excellent teas in large quantities. During 1928 the yield of raw tea amounted to 18,342,688 *kin* valued at 6,307,105 yen; and the output of fired tea to 15,580,900 *kin*, valued at 10,382,071 yen. The chief places of tea production are Taipeh and Shinchiku. Oolong tea is popularly used among the English and Americans, and is exported most largely to the United States, followed by England. Pouchong tea is used favourably in South Sea countries, of which Java and Siam are the best customers.

9. Monopolies

(1) *Opium.*—These monopolies are opium, tablesalt, camphor, tobacco and liquors. The opium monopoly was started in March, 1896, the tablesalt monopoly in May, 1899, and the camphor monopoly in August, 1899. There were at first different monopoly offices established for managing the monopoly business, but in June, 1901 they were combined into the Monopoly



A Camphor Mill.

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Bureau. Then tobacco became a monopoly in March, 1905 and liquors in July, 1922.

Opium has been sold specially to the sufferers from opiumism, granting them permits, as a step towards the prohibition of smoking. The Monopoly Bureau sells it to approved brokers through the prefectural offices, and the brokers to the contractors, who are chosen from mong the applicants, considering their local conditions. Then the following restrictions are imposed on the business :—

(a) Opium in paste should not be sold to any one, but the owners of the official permit for buying and smoking it. (b) In selling it, class, amount, value and selling date, and the name and address of the seller should be entered in the Pass Book owned and pressented by the buyer, (c) It is not allowed to sell at one time more than an amount to be used for three days, the daily amount of smoking being mentioned on the permit and the pass-book owned and presented by the buyer. The present price for opium in paste is 40 yen per can of 100 *momme*. Opium in power is sold by the pre fectural offices to physicians, apothecaries and drug makers.

The number of opium smokers has fallen off yearly. For 1921 the sales of opium in paste amounted to 6,000,000 yen, but for 1928 they were only 3,600,-000 yen.

(2) *Table-Salt.*—For a time after the island camed under Japan the table-salt industry was left to the freedom of the people, but the results were, contrary to first expectation, the wasting of the salt-fields, the deterioration of salt in quality and too many changes in price, ranging from 0.70 yen to 9.00 yen per 100 kin. In order to put a stop to these evils, the present monopoly system way adopted in May, 1899. This had the effect of completly transforming the industry. When the Monopoly Law was put in operation, the salt-fields were only 203 *ko* in area and the production of salt only 18,000,000 *kin*. But this production increased to over 60,000,000 *kin*, which more than covered the demand in the island. The Monopoly Bureau under the original policy energetically improved and encouraged the making of salt, until it made steady development and grew to be one of the chief productive industries of the island. At the end of the fiscal year 1928-1929 the salt-fields stood at 2,320 *ko* in area, and the production of salt at 204,200,000 *kin* for salt made by spontaneous evaporation and at 200,000,000 *kin* for the made by heating. The western seacoast of the island is rich in lands suitable for salt making, and will doubtlessly develop in future when the salt industry of the island is extended further. Market for Formosan salt is found in Korea, Karafuto, Russian Maritime Province.

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Packing of Export Oolong Tea.

Hongkong and Manila, besides Japan proper.

(3) *Camphor.*—When the Japanese took possession of the island, it was prohibited to make camphor, except to those holding a permit from the Chinese Government, and the an imposition was made on them. After that, troubles occurred frequently between the makers and their foreign buyers. Moreover, being unable to pay the imposition, they either let the quality deteriorate or attempted evasion or smuggling. If things were left as they were, it was thought impossible to keep up the supply of the raw material and to improve the quality of the manufactures, resulting only in the loss of the reputation of Formosan camphor. In this consideration, the Formosan Government decided to monopolize the camphor industry in August, 1899. Camphor is put out in China and Japan, too, but their productions put together are even less than one-half of the yield in Formosa, which supplies the most part of the world's demand. Until celluloid was invented in 1896, the demand was limited to medical purposes and as insectifuge, and was, therefore, much smaller than at present, amounting to only about 5,000,000 *kin* all over the world, when the monopoly system was adapted by the Japanese. Later, the demand multiplied suddenly as a result of the rapid and remarkable growth of the celluloid industry, and now stands at 12,000,000

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kin a year, the most of which is Formosan camphor. Recently, German artificial camphor has taken an active part in international camphor trade; the Formosan Monopoly Bureau has studied and investigated it carefully, and is taking proper measures for dealing with the situation. At present camphor Improved B Class in powder is sold, and it is applied direct to industrial and other purposes. Formerly, the Monopoly Bureau made camphor, but afterwards, it was arranged to entrust its making to suitable companies, supplying them with camphor wood and other raw materials and buying from them manufactures. At first, there were fourteen private camphor manufactures licensed under the arrangement, but later, the Government thought it necessary to unite them. For this purpose, the Formosan Camphor Manufacturing Campany was established in April, 1919, to which the camphor industry was made over.

(4) *Tobacco.*—Another monopoly is tobacco. Ther are in the island three kinds of tobacco sold, Japanese, foreigu and Formosan. Japanese made tobacco is got from the Tobacco Monopoly Bureau in Japan proper, foreign tobacco is imported though traders, and Formosan tobacco is made by the Monopoly Bureau itself. At first the making was entrusted to private parties, but since 1912, it has been made officially by up-to-date machines driven by electric power. There are at present seven brands of cigars, three brands of cigarettes and eight brands of cut tobacco made and sold in the island. The wholesalers and retailers of this tobacco number 70 and 7,229 respectively, there being a retainer to every 589 inhabitants. During 1928 the proceeds of sales of tobacco in the island amounted to 15,872,359 yen. Leaf tobacco is required yearly to the amount of about 3,000,000 *kin* as material for cut tobacco. At first, it was got entirely from China, as the Japanese product was inferior in quality. At the same time, improvement was encouraged in various ways by the Monopoly Bureau, thanks to which the present product is equally good to the Chinese product, making the latter yearly diminish in imports. In 1928 the planted area of tobacco of the Chinese specie amounted to 754 *ko*, yielding over 2,200,000 *kin*. The American yellow specie to serve as material for cigarettes without mouthpieces and some species to be used in cigar making have also been cultivated with successful results.

(5) *Liquors.*—Liquors are imported from Japan proper, besides Chinese and Western liquors and drinks. Those made in the island may be classified into brewed and distilled, and the imported brewed or distilled, finished or refined in Formosa. The home brewed include *sake*, unrefined *sake*, pine apple

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(3) Tobacco.—Formerly the monopoly of tobacco sold there in the island was of three kinds of tobacco, namely, foreign and Formosan. Japanese-made tobacco is sent from the Tobacco Monopoly Bureau in Japan proper, foreign tobacco is imported through traders, and Formosan tobacco is made by the Monopoly Bureau itself. At first the making was entrusted to private parties, but since 1912, it has been made officially by up to date machines driven by electric power. There are at present seven brands of cigars, three brands of cigarettes and two brands of leaf tobacco produced and sold on the island. The wholesale and retail prices of this tobacco number 70 and 7,270 respectively, there being a retailer to every 5 inhabitants. During 1928 the proceeds of sales of tobacco in the island amounted to 15,272,359 yen. Leaf tobacco is required yearly to the amount of about 2,000,000 kin as raw material for cut tobacco. At first, it was got entirely from China, as the Japanese product was inferior in quality. At the second improvement was encouraged in various ways by the Monopoly Bureau, the leaf to which the present product is equally good to the Chinese product, making the latter nearly dispensable in imports. In 1928 the planted area of tobacco of the Chinese species amounted to 751 ko, yielding over 2,000,000 kin. The American public was found to serve as a material for cigarettes while cut tobaccos and cigars to be used by Japanese taking have also been manufactured with successful results.

(4) Liquors.—Liquors are imported from Japan proper, besides Chinese and Western liquors and drinks. Those made in the island may be classified into brewed and distilled and the imported brewed or distilled, finished or refined in Formosa. The home brewed include sake, prepared rice, pineapple

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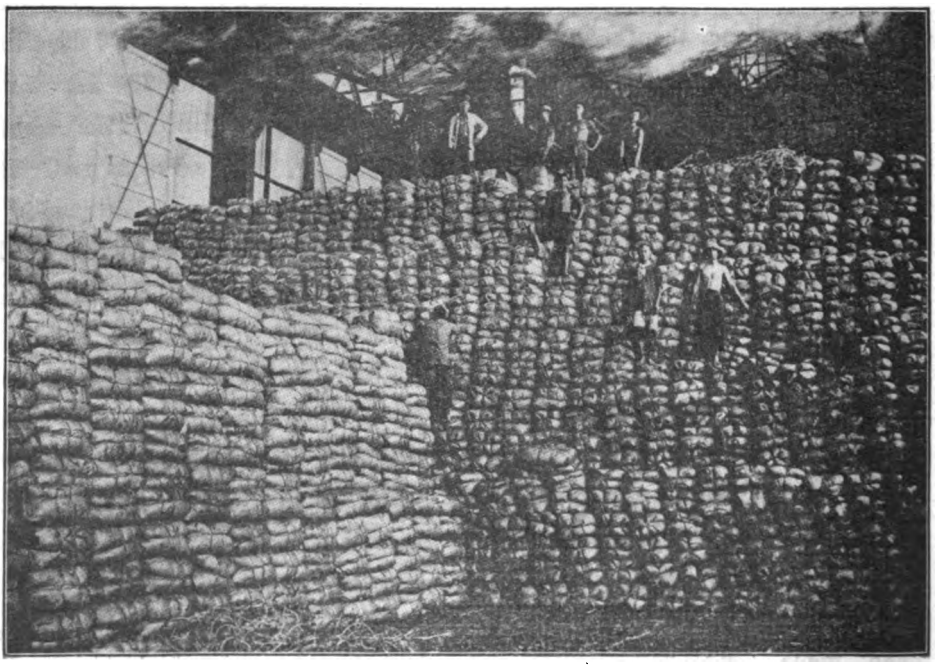
liquors, etc., the distilled rice liquor, syrup liquor, distilled spirit, potato liquor, kaoliang liquor, etc. and the finished or the reduced red liquor, medicinal liquor, white liquor, mixed non-glutinous rice liquor, pine apple liquor, banana liquor, sweet potato spirit, plum liquor, red plum liquor, sweet wine, whisky, etc. Of these liquors and drinks, the most popularly drunk are distilled rice liquor and syrup liquor, and red liquor and medicinal liquor distilled and finished. For the fiscal year 1927-1928 the production of brewed liquors amounted to 771,101 hectolitres, that of distilled liquors to 239,739 hectolitres for those made officially, and that of finished or refined liquors to 6,212 hectolitres, making a total of 376,101 hectolitres. From Japan proper are imported sake, beer, wine, and some other foreign liquors; and from foreign countries wine, champagne, whisky, brandy, Chinese liquor, etc. For the fiscal year 1927-1928 the liquors and drinks from Japan amounted to 22,020 hectolitres and those from foreign countries to 1,951 hectolitres. It is not allowed to make liquors and drinks but in the eleven places of Tajhoku (Taipeh), Tainan, Heri, Kagi, Torokn, Tainan, Ciran, Heito, Kosen ko, Taito and Jurin. There are wholesalers and retailers standing between the manufacturers and the general consumers. At the end of August, 1929 there were 89 wholesalers and 8,100 retailers. The retail prices are fixed all over the island. During 1928 the sales amounted to 399,000 hectolitres, valued at 15,169,-

Picking of [illegible]

ilquors, etc., the distilled rice liquor, syrup liquor, distillcd spirit, potato liquor, kaoliang liquor, etc. and the finished or the refined red liquor, medicinal liquor, white liquor, *mirin* non-glutinous rice liquor, pine apple liquor, banana liquor, sweet potato spirit, plum liquor, red plum liquor, sweet wine, whisky, etc. Of these liquors and drinks, the most popularly drunk are distilled rice liquor and syrup liquor, and red liquor and medicinal liquor distilled and finished. For the fiscal year 1927-1928 the production of browed liquors amounted to 21,164 hectolitres, that of distilled liquors to 236,739 hectolitres for those made privately and to 452,529 hectolitres for those made officially, and that of finished or refined liquors to 6,242 hectolitres, making a total of 536,104 hectolitres. From Japan proper are imported *sake*, beer, *mirin*, wine and some other foreign liquors; and from foreign countries wine, champagne, whisky, brandy, Chieese liquor, etc. For the finscal year 1927-1928 the liquors and drinks from Japan amounted to 22,626 hectolitres and those from foreign countries to 1,951 hectolitres. It is not allowed to make liquors and drinks but in the eleven places of Taihoku (Taipeh), Taichu, Hori, Kagi, Toroku, Tainan, Giran, Heito, Karenko, Taito and Jurin. There are wholesalers and retailers standing between the manufacturers and the general consumers. At the end of August, 1929 there were 89 wholesalers and 8,100 retailers. The retail prices are fixed all over the island. During 1928 the sales amounted to 309,656 hectolitres, valued at 15,469,657 yen.



Packing of Sugar.

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TRAFFIC CRUSH IN TOKYO

By T. YAMADA

DURING the 19 months of America's part in the World War the number of persons killed and wounded in traffic accidents in that country was nearly twice as large as that of the American soldiers on the battlefields, according to returns published on traffic accidents. Further, according to statistics of the American Census Board for the fiscal year 1923-1924, the number of persons killed in trafic accidents during that year amounted to 22,621, and those seriously wounded to 678,000, the economic losses from the same accidents reaching as much as $600,000,000. The number of traffic accidents in Japan are now so great in percentage that they can be compared with those in America. The existing means of communications in Japan developed later than those in America. Still the losses involved in traffic accidents are so great, the authorities are much concerned.

The following figures show the number of persons killed and wounded in traffic accidents in Japan since 1924:

Year	Killed	Wounded
1924	1,933	25,328
1925	1,868	27,290
1926	2,035	30,282
1927	2,083	33,222

The number in the administrative district of the Metropolitan Police Bureau:

Year	Killed	Wounded
1924	185	9,162
1925	188	9,266
1926	175	9,679
1927	205	12,735
1928	229	14,466
1929	203	15,782

Besides, the economic losses amounted to 303, 779 yen during 1928 in the administrative district of the Metropolitan Police Bureau alone.

Most of these accidents, were caused by automobiles. The number of automobiles in Tokyo alone has increased remarkably in the past few years. There are on the Ginza and other main streets in Tokyo streams of taxi-cabs and other automobiles running about. From this, people are apt to wonder how many hundreds of thousands of cars there are in Tokyo The actual number is, however, much smaller than appears. The following are now registered at the Metropolitan Police Office:

Touring cars	13,300
For hire	10,000
„ owners' own use	2,500
„ Government use	800
Trucks	6,600
For hire	5,000
„ owners' own use	1,000
„ Government uses	600

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Thus, the cars and trucks in Tokyo and its suburbs are only a little less than 20,000. Still there is great traffic confusion in Tokyo, and naturally the number of traffic accidents is increasing yearly, and the above mentioned number of persons killed and wounded prove it. In 1929 the number killed decreased to 203 from 229 in 1928, while the wounded increased to 15,782 over 14,466 in 1928. Again the number of traffic accidents in Tokyo and suburbs in years before the above mentioned years may be given as follows:

Year	Killed	Wounded
1909	10	1,759
1911	24	2,202
1912	33	2,692
1913	24	3,022
1914	22	3,483
1915	22	3,635
1916	36	3,493
1917	51	3,647
1918	75	3,945
1919	79	5,418
1920	104	6,053
1921	98	5,451
1922	122	6,405
1923	143	9,492

From these yearly figures it may be seen how traffic has multiplied in recent years in Tokyo. Previously, electric cars were the chief cause of traffic accidents, and the appearance of automobiles multiplied the number more and more as their number increased. This increase in traffic accidents may be unavoidable, when the surface electric cars run parallel with automobiles and means of communications are speeded up. Automobiles are new means of traffic, while the streets of Tokyo are old. It is natural, therefore, that this difficult problem should arise.

Tokyo is thus much puzzled by the confusion of traffic, caused chiefly by automobiles. The centralization of people is accompanied by various difficulties not experienced before, and one instance of it is the present traffic confusion. In connection with the question of traffic in Tokyo, the regular number of people involved are Tokyo citizens numbering 2,000,000 and the most part of the suburban residents numbering 2,500,000, besides whom there is a number daily attending offices in Tokyo from outside places. The people coming up occasionally from the provinces must be counted, too. To note the chief means of traffic utilized daily by these people, about 1,200,000 ride on street cars, about 300,000 on buses, about 150,000 in 1 yen taxi-cabs, which number about 10,000, and about 40,000 on the underground railway, marking a total of about 1,700,000. Additionally, there is a pretty good number who use their own automobiles or rikishas. The daily number of passengers at Tokyo, Shinagawa, Shibuya, Sugamo, Uyeno, Kanda, Shinjuku and Manseibashi Stations on the Government electric

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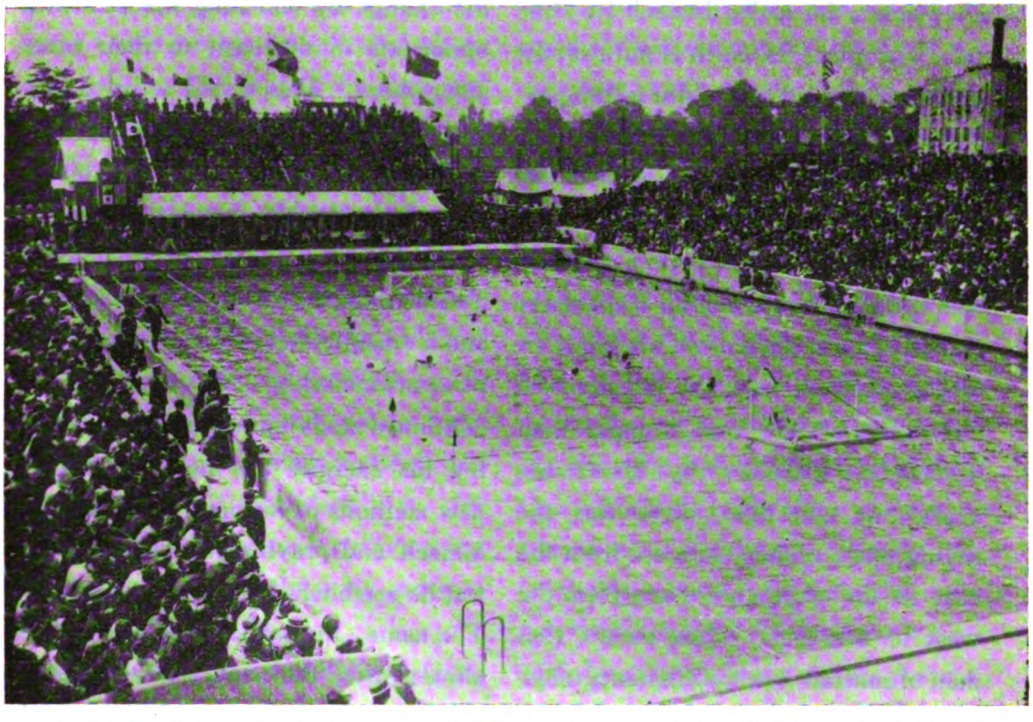
railway lines totals about 850,000, of which the larger portion travel between the city and the suburbs. The daily number of passengers at city stations on the suburban electric railways connected with the Government electric railway lines is about 150,000. Besides, there are about 50,000 passengers in automobiles between the city and the suburbs. The total number of people travelling between Tokyo and its suburbs amounts thus to about 1,050,000 daily, which are added to the number in the city, making a grand total of about 4,000,000, who represent the people moving daily in and about Tokyo. For the conveyance of this number of people, there are 3,500 electric cars, and the above number of antomobiles, running about the roads noisily and raising the dust, mingled with bicycles, carts and pedestrians. How this confusion of traffic can be controlled in future is a great question of study among the authorities concerned.



A Water-polo between the Japanese and Philippine teams at the Far Eastern Olympic Games.

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MASTER SHOJIRO'S

Ito Yagoro

ITO Yagoro was his name in his boyhood. Later, when he became a clergyman, he called himself Ito Jissai. His place of birth is not exactly known; it is said to be Idzu in the province of Sagami or Tsuruga in the province of Echizen. It is also unknown when he was born and when he died. Anyhow, it is certain that he was contemporaneous with Tenkabito Hokushi and Miyamoto Musashi, of whose stories we have already told our readers. He was younger than Tenkabito Hokushi by about ten years. At that time, there was the saying that "money sets free from the west to the west and from the east to the east." This is one man of mercantile opinions, quickly take origin in the eastern part of the country, and good musicians quickly in the western part, each going up or down to the place of the other. Ito-

ear bored than be would hang the saying to "melt ivories from the west to the east." Tracing by effected the copy. By changing his powerful expression in the east, to the softer and more delicate. This was to suggest that he was born in the west, or in Tsuruga in the province of Echizen.

Ito Jissai founded Sanno-ryu and Kanemaki Jissai, the two forms of the three Tenshin Ryu styles of the Chujo school and is deeply devoted to the mysteries of esoteric Buddhism. Never satisfied, he continued studying his art, concentrating his energies on the invention of new methods of fencing, by practicing his self and praying for success. At last he established his school. The name, Itossai as a hyphen, was also given after the name of this school. Muso-ken (sword science), is one of the secrets of the school. It is a tradition that he was inspired with its idea in the following way.

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MASTER SWORDSMEN

(4)

Ito Yagoro

ITO Yagoro was his name in his boyhood. Later, when he became a lay-priest, he called himself Ito Itto-sai. His place of birth is not exactly known ; it is said to be Idzu in the province of Sagami or Tsuruga in the province of Echizen. It is also unknown when he was born and when he died. Anyhow, it is certain that he was contemporaneous with Tsukahara Bokuden and Miyamoto Musashi, of whose prowess we have already told our readers. He was younger than Tsukahara Bokuden by about ten years. At that time, there was the saying that " military arts are from the east to the west and music from the west to the east." This means that men of martial accomplishments mostly take origin in the eastern part of the country, and good musicians chiefly in the western part, each going up or down to the place of the other. Itto-sai boasted that he would change the saying to " military arts from the west to the east." Practically, he effected the change by defeating his powerful opponents in the east, to their utter amagement. This would seem to suggest that he was born in the west, or in Tsuruga in the province of Echizen.

He learned fencing under Kanemaki Jisai, the best fencer of the three Tomita families of the Chujo school and he deeply delved into the mysteries of swordsmanship. Never satisfied, he continued studying his art, concentrating his energies on the invention of new methods of fencing, by purifying himself and praying for success. At last he established the Itto-ryu school. The name, Itto-sai as a lay-priest, was chosen after the name of this school. *Muso-ken* (sword ecstasy), is one of the secrets of the school. It is a tradition that he was inspired with its idea in the following way.

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One night as he prayed fervently he was suddenly attacked from behind with a sword. It was a vigorous stroke from a man of uncommon ability. In an instant Ittosai dodged, drew his sword and returned the attack with a stroke as quick as lightning, and nearly in ecstacy. It was a successful stroke at the trunk of his antagonist, cutting him in two.

This stroke made in a state of ecstacy removed all his doubts about swordsmanship, and joyfully, he stood up, and adopted the device, *Muso-ken*, a secret of the *Itto-ryu*. He had a very strong and ardent belief in his swordsmanship. During his lifetime he had bouts with many noted swordsmen, none of whom won. From this it may be supposed how great was his ability.

He trained hundreds of pupils of whom Zenki and Mikogami Tenzen were the best.

Zenki was a boatman known as Gonju on the Yodo River, Kyoto. He had superhuman physical strength. He could crush in his hands a stout bamboo pole. He studied fencing, and regarded himself matchless in it. He offered bouts to samurai going up and down the Yodo river by boat, and won every time.

One summer day Ito Yagoro (later Ittosai) went down the river by boat. The boastman was Gonju. He challenged Ittosai to a bout, but he declined thinking it not worth while to have a bout with a boatman. But Gonju insisted, and finally spoke of him as a coward having no ability. At this, Ittosai got angry, and accepted the challenge. He fought with a wooden sword, and Gonju with an anchor of about 20 *kwamme* in weight. He dodged Gonju's attack, and jumping at him, struck his right fore arm, making him let the anchor fall and causing him to totter a few steps, as if the bone had been broken. Without a moment's delay Ittosai sprang upon him, and brandishing his sword over his head, he cried: "Have you learned the fencing of a true samurai?" Gonju, stubborn as he was, could not stand against the unusual ability of the opponent, and gave in to him, apologizing for the insult. He became a pupil of Ittosai, following him in his travels, while he learned fencing under him.

In a year Gonju was greatly improved in still. When they visited Utsunomiya in the province of Shimotsuke, they called on a swordsman Akamatsu Hyoye. He had established the *Chimei* school, and his own posture of *Chisuberi-no-seigan* was thought unbreakable. Ittosai made Gonju, who was then re-named Zenki, have a bout with him, and observed the posture. He did not think it so unbreakable. Akamatsu asked him to measure strength with him, but it was politely declined, and he left the house.

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One night as he prayed for purity he was overwhelmed from head to foot by a sword. It was a vision, from a man of unconscionable ability. In an instant Utosa dodged, drew his sword and returned the attack with a stroke as quick as lightning, and nearly in contact. It was a successful stroke at the trunk of his antagonist, cutting him in two.

This stroke put in a state of ecstasy removed all his doubts about Shinto, and joyfully he stored up, and adopted the device, Mu-no-Kyu, a secret of the Mu-ryu. He had a very strong and ardent belief in his sword, and during his lifetime he had boasts with many noted sword-men, none of whom won. From this it may be supposed how great was his ability.

He trained hundreds of pupils of whom Zenki and Nagoya Tenzan were the best.

Zenki was a boat man known as Tomiji on the Yodo River, Kyoto. He had superhuman physical strength. He could crush in his hands a stout bamboo pole. He studied fencing, and engaged himself in practice in it. He offered boats to samurai going up and down the Yodo river by boat, and won every time.

One summer day Ito Yazoro (later Itosai) went down the river by boat. The boatman was Gonji. Yazoro leaped from the boat to a boat, but he declined thinking it not worth while to have a boat with a boatman. But Gonji insisted, and finally spoke of his extraordinary ability. At this, Ito at once apply, and accepted the challenge. The fight was a wonderful one, as Gonji with an ounce of about 20 kwamme in weight. He defied Gonji's attack, and jumping at his arrest his right fore arm, making him to lose a few steps, as if the bone had been broken. Without a moment's delay Ito sai sprang upon him, and brandishing his sword over his head, he cried: "Have you learned the ferocity of a true samurai?" Gonji, undaunted as he was, could not stand against the unusual ability of the opponent, and gave in to him, acclaiming for the victor. He became a pupil of Itosai, following him in his travels, while he learned fencing under him.

In 1 year Gonji was greatly improved in skill. When they visited Utsunomiya in the province of Shimotsuke, they called on a sword man Akazawa Hyoye. He had established the Ziwei school, and his own posture of Shinkage was thought unbreakable. Itosai made Gonji, who was then renamed Zenki, have a bout with him, and observed the posture. He did not think it so unbreakable. Akazawa asked him to measure strength with him, but it was politely declined, and he left Nikko.

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Alcmaeon supposed that the wretch had found him to be too much for them and run away from battle. So with his pupils he waylaid them. As he peeped up the street, placing himself pump-handle fashion, he stood before them, drew his sword and cried, "Can you break my pump?" He received not be answered, and replied:

"Well, I'll see if your blow has dulled your point. Stand! I'll defend your reputation!"

"What!" Alcmaeon exclaimed. Before Iosaf gave a yell, drew his sword and struck the enemy in one motion. Next moment Alcmaeon fell prone, gushing with blood. His pupils took to their heels at this exhibition of Iosaf's skill.

"See how dangerous a thing reading of anything is," said Iosaf.

Then he wiped the blood from his sword and sheathed it, leaving the place quickly. Upon the [illegible] sword-arm, the founder of a school was so pumped [illegible] a deed [illegible] Iosaf.

Through during [illegible] ex[illegible] ed [illegible] ad [illegible] ad divine skill in sword-

[illegible]

[illegible]

[illegible]

might be praised formerly be-
[illegible] sword. It was a vic-
[illegible] from a of more noble
[illegible]. In an instant Ueshiba drew
[illegible] and returned the attack with
a stroke as quick as light, and
nearly in contact. It was a terrific
stroke at the trunk of his antagonist,
cutting him in two.

This stroke not in a state of ecstasy
removed all doubts about her pu-
rity, and joyfully, he stood up, and
about three inches, Mioko-san, a pecu-
liar Aiki-jutsu. He had a very strong
and ardent belief in his superiority,
having his lifetime he had to with
many noted swordsmen, none of whom
were. From this it may be supposed
[illegible] was his ability.

He trained hundreds of people at
Kobu Zenki and Tokyo-fu. Ten-
were the best.

Zenki was a boat man known as Gon-
pa on the Yodo River, Kyoto. He had
superhuman physical strength. He
could crush in his hands a stout bam-
boo pole. He studied fencing, and
organized himself most likes in it. He
could go boats to sanzuai poling up and
down the Yodo river by boat, and won
every time.

One summer day Ito Yasoro (later
Baron) went down the river by boat.
The weather was fine. Ito
[illegible] to a boat, but he did not
[illegible] it not worth while to have a
bout with a boatman. But Gonpa in-
sisted, and finally upon Ito's
[illegible] was no ability. At this,
Ito at once angry, and accepted the
challenge. The fight was a wonder-
ful [illegible] with an interval of
about 30 minutes in weight. He
defied Gonpa's attack, and jumping at
him, struck his right fore arm, making
him let the oar fall and causing
him to [illegible] a few steps as if the
bone had been broken. Without a
moment's delay Ito sprang upon
him, and brandishing his sword over
his head, he cried: "Have you learn-
ed the [illegible] of a true samurai?"
Gonpa, undaunted as he was, could not
stand against the unusual ability of the
opponent, and gave in to him, acce-
pting for the instant. He became a
pupil of Ito's, following him in his
travel, while he [illegible] under
him.

In a year Gonpa was greatly improv-
ed in skill. When they visited Tsuno-
moto in the province of Shiki-gun,
they called on a swordsman Akiyama
Hyoze. He had established the Ch'i-
wa school, and his own posture of
[illegible] was thought un-
beatable. Ito made Gonpa, who
was then re-named Zenki Hayashi
with him, and observed the posture.
He did not think it so unbeatable.
Akiyama [illegible] Ito to measure
strength with him, but it was promptly
declined and left [illegible].

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[illegible] had found [illegible] drew and ran away from [illegible] with his people [illegible] drew. As the preacher then [illegible] place, he [illegible] jump'd down and cried aloud before him, "Good [illegible] drew; his [illegible] you breed up your [illegible] not be [illegible] prophet!

"What! [illegible] your blow [illegible] your power [illegible] when will [illegible] your education!"

"What! Alexander [illegible] Ionia, give a wild [illegible] struck the enemy in one moment? Next to [illegible] Alexander is [illegible] with blood. His [illegible] this exhibition of [illegible]

"See how [illegible] of anything is," said I [illegible]

Then he [illegible] the blood from his sword and sheathed it. Last [illegible] place, and [illegible] sword, and the [illegible] was so powerful [illegible] Iliad.

Thus, during [illegible] educated and [illegible] by possessed divine skill in sword manship.

He traveled to every part [illegible] country, [illegible] many [illegible] was known [illegible] among his people [illegible] but Nestor and Ulysses [illegible] could be [illegible]

[illegible] Nestor [illegible] Ulysses [illegible] Ulysses [illegible] Nestor [illegible] Ulysses [illegible] Nestor [illegible] Ulysses [illegible] Nestor

Akamatsu supposed that the visitors had found him to be too much for them and run away from him. So, with his pupils he waylaid them. Approaching their hiding place, Akamatsu jumped out and stood before him, drawing his sword and crying: "Can you break my posture?" Ittosai could not bear any more, and replied:

"Well, I'll tell you how I can break your posture. See what I'll do for your edification!"

"What!" Akamatsu exclaimed. Ittosai gave a yell, drew his sword and struck the enemy in one movement. Next moment Akamatsu fell reeking with blood. His pupils trembled at this exhibition of Ittosai's skill.

"See how dangerous a smattering of anything is," said Ittosai.

Then he wiped the blood from his sword and sheathed it, leaving the place quietly. Even the famous swordsman, the founder of a school, was as powerless as a child before Ittosai.

Ittosai, during his lifetime, experienced several occasions of the sort. Really, he possessed divine skill in swordmanship.

He travelled in every part of the country, teaching swordsmanship to numerous pupils. As he grew old, he was anxious to find an able successor among his pupils. There was none but Zenki and Mikogami Tenzen, who could be so chosen. These two had a skill worthy of the best swordsman in the world. Neither had been initiated into the mysteries of the art. The master wished to initiate one of the two as his successor. He told Zenki, who then served Chibanosuke Kunitane, the castle lord of Sakura.

"Then, I ask you to allow me to have a bout with Tenzen, and to choose the winner as your successor," he suggested.

"All right," said Ittosai.

Zenki proposed crossing swords with Tenzen. Ittosai said that he would reply after asking Tenzen.

Ittosai had a screen set up round him, and seating himself in the centre, he ordered Zenki outside it to come in. He intended by it to make a test of the pupil's mind.

Zenki said "All right," and with a yell he jumped over the screen, about six feet high, expecting praise from the master; but he did not even change colour.

After that, Ittosai visited Tenzen, who served Maki Yoriharu, the castle lord of Maki in the province of Shimofusa. He made the same test with him as with Zenki. Tenzen sprang up with a yell, but first looked down inside the screen from the top. Then he made another jump over it.

"You are most careful. That's good, that's good!" he praised Tenzen. He thought that Zenki's thoughtless jumping without knowing what

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intention or preparation was made inside against his life was too risky, and that Tenzen's act to first make sure that there was nothing prepared inside against him, and then to jump over the screen was worthy of a scrupulous swordsman.

One day after this event Zenki had a sword bout with Tenzen in the presence of their master at the Kogane-ga-hara in the province of Shimofusa. It was really a well-matched fight. Zenki brandishing the sword over his head, brought it down on Tenzen's skull with a lightning speed. But Tenzen parried it, and quickly gave a strong thrust at Zenki, taking advantage of a change in his posture. This he skilfully dodged, and there was an opening in Tenzen's guard, which, in a moment was seized by Zenki, who gave a side stroke quick as lightning, driving Tenzen to the last ditch. He, however, came out of it cleverly by warding off the stroke almost unconsciously the moment the opponent's sword flashed over the head, and by cutting him right in two.

"Well done, Tenzen!" the master exclaimed. "Your last stroke is just what we call the *Muso-ken*, a secret of our school."

Pointing to Zenki, who lay dead, he continued.—"This man excelled in ability, but had a vicious mind, which incapacitated him as an instructor. When we first met and travelled together, he often attempted murdering me while I slept, bearing me a grudge for beating him in a bout. I was safe, as I was always on the alert. I have been up to this time feigning ignorance of it."

Tenzen opened his eyes in astonishment at this talk, which struck him with admiration and respect as to the generosity of his master.

Ittosai then initiated Tenzen into the mysteries of his school. From this time down to his death, he retired from the world, living a secluded life in the neighbourhood of the Kogane-ga-hara, where he passed away quietly and unnoticed by the world. It is unknown, therefore, when he died and at what age.

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CURRENT JAPANESE THOUGHT

By the Editor

Prince Tokugawa, President of the Japan Red Cross Society, is visiting Europe this summer to represent the Japan Red Cross Society at the Red Cross conference in Brussels. The Prince is one of the most distinguished members of the Japanese nobility. Of course the illustrious Tokugawa family is well known to all students of Japanese history. In the era of the Shogunate it was the task of the great family to preside over the national government of Japan for more than two and a half centuries, during which the government and people knew no war. The present head of the house, Prince Iyesato, grandson of Prince Yoshinobu Tokugawa who was the last of the Shoguns, will perhaps be best remembered at the time of the Japan Peace Conference. It will be remembered that at the time of the Peace Conference Prince Iyesato was a delegate of Japan and played a prominent part in the deliberations of the Conference. He was also a member of the League of Nations Commission appointed by the Conference to draw up the Covenant of the League of Nations. Prince Iyesato was born in 1863 and succeeded to the headship of the family in 1898. He was educated in the Peers' School and in the Imperial University, graduating from the latter in 1886. Then he was appointed to the Imperial Household Department, and soon afterwards he followed his father's example and entered the House of Peers. He was elected a member of the House of Representatives in 1890, but resigned his seat in order to devote himself to the study of Western constitutional government. He was appointed Minister of the Imperial Household in 1903, and held that office until 1909, when he was appointed President of the Privy Council. He was created a Prince in 1920.

Prince Tokugawa is a man of wide culture and broad sympathies. He has been a liberal supporter of many educational and philanthropic institutions, and has been a generous patron of art and literature. He has also been a keen sportsman, and is a member of many clubs. He is a member of the Japan Society of London, and has been a frequent visitor to England. He is a member of the Japan Society of New York, and has been a frequent visitor to America. He is a member of the Japan Society of San Francisco, and has been a frequent visitor to San Francisco. He is a member of the Japan Society of Los Angeles, and has been a frequent visitor to Los Angeles. He is a member of the Japan Society of Seattle, and has been a frequent visitor to Seattle. He is a member of the Japan Society of Portland, and has been a frequent visitor to Portland. He is a member of the Japan Society of Vancouver, and has been a frequent visitor to Vancouver. He is a member of the Japan Society of Victoria, and has been a frequent visitor to Victoria. He is a member of the Japan Society of Toronto, and has been a frequent visitor to Toronto. He is a member of the Japan Society of Montreal, and has been a frequent visitor to Montreal. He is a member of the Japan Society of Ottawa, and has been a frequent visitor to Ottawa. He is a member of the Japan Society of Quebec, and has been a frequent visitor to Quebec. He is a member of the Japan Society of Halifax, and has been a frequent visitor to Halifax. He is a member of the Japan Society of St. John's, and has been a frequent visitor to St. John's. He is a member of the Japan Society of Charlottetown, and has been a frequent visitor to Charlottetown. He is a member of the Japan Society of Fredericton, and has been a frequent visitor to Fredericton. He is a member of the Japan Society of Saint John, and has been a frequent visitor to Saint John. He is a member of the Japan Society of Moncton, and has been a frequent visitor to Moncton. He is a member of the Japan Society of Sydney, and has been a frequent visitor to Sydney. He is a member of the Japan Society of Glace Bay, and has been a frequent visitor to Glace Bay. He is a member of the Japan Society of New Glasgow, and has been a frequent visitor to New Glasgow. He is a member of the Japan Society of Truro, and has been a frequent visitor to Truro. He is a member of the Japan Society of Amherst, and has been a frequent visitor to Amherst. He is a member of the Japan Society of Windsor, and has been a frequent visitor to Windsor. He is a member of the Japan Society of Kentville, and has been a frequent visitor to Kentville. He is a member of the Japan Society of Wolfville, and has been a frequent visitor to Wolfville. He is a member of the Japan Society of Berwick, and has been a frequent visitor to Berwick. He is a member of the Japan Society of Middleton, and has been a frequent visitor to Middleton. He is a member of the Japan Society of Annapolis Royal, and has been a frequent visitor to Annapolis Royal. He is a member of the Japan Society of Digby, and has been a frequent visitor to Digby. He is a member of the Japan Society of Yarmouth, and has been a frequent visitor to Yarmouth. He is a member of the Japan Society of Shelburne, and has been a frequent visitor to Shelburne. He is a member of the Japan Society of Liverpool, and has been a frequent visitor to Liverpool. He is a member of the Japan Society of Bridgewater, and has been a frequent visitor to Bridgewater. He is a member of the Japan Society of Lunenburg, and has been a frequent visitor to Lunenburg. He is a member of the Japan Society of Mahone Bay, and has been a frequent visitor to Mahone Bay. He is a member of the Japan Society of Chester, and has been a frequent visitor to Chester. He is a member of the Japan Society of Tantallon, and has been a frequent visitor to Tantallon. He is a member of the Japan Society of Hubbards, and has been a frequent visitor to Hubbards. He is a member of the Japan Society of Prospect, and has been a frequent visitor to Prospect. He is a member of the Japan Society of Peggy's Cove, and has been a frequent visitor to Peggy's Cove. He is a member of the Japan Society of Lawrencetown, and has been a frequent visitor to Lawrencetown. He is a member of the Japan Society of Cole Harbour, and has been a frequent visitor to Cole Harbour. He is a member of the Japan Society of Dartmouth, and has been a frequent visitor to Dartmouth. He is a member of the Japan Society of Halifax, and has been a frequent visitor to Halifax.

The bold action of the Japanese Government in dispatching its own naval officers to the courts of the Lords of Naval Overtones with their permission, is fraught with elements of great significance. It may develop into precedent-making if not trouble for the Cabinet, as it unveils the Supreme Command problem as it did with which it was faced in the days and for the Emperor. The Imperial Constitution of Japan places the army and navy completely in the hands of the Emperor as Commander-in-Chief of the national forces. This renders the Minister

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Prince Tokugawa

Prince Tokugawa, President of the Japan Red Cross Society, is visiting Europe this summer to represent the Japan Red Cross Society at the Conference in Brussels. The Prince is one of the most distinguished members of the Japanese nobility. Of course the illustrious Tokugawa family is well known to all students of Japanese history. In the name of the Sovereign it was the task of this great family to preside over the national government of Japan for more than two and a half centuries, during which the government and people were unified and peace reigned. The present head of the house is Prince Tokugawa, relative of Prince Keiki Tokugawa who was the last of the shoguns. It will be remembered that at the time of the Imperial Restoration sixty years ago the then shogun set a brilliant example of patriotism to his fellow daimyo by resigning and handing over all his estates and offices to the Emperor, so as to bring about a bloodless transition from feudal to modern government; and some 270 other feudal lords followed his lead. Though the Tokugawa family went into retirement, its members received the highest honours from the Emperor, the then head of the house being created a prince; and since then the head of the Tokugawa family has continued to take a leading part in every aspect of national progress, especially in all that pertains to humanitarian, philanthropic, international and other good works. As Prince Tokugawa is well known in Europe and America, he will doubtless receive a most cordial welcome during his trip, as he travels by way of Canada and thence to England and the continent.

The Naval Dispute

The bold action of the Japanese government in opposing its own naval authorities, when it agreed to the terms of the London Naval Conference without their permission, is fraught with elements of excitement which are likely to develop into much discussion if not trouble for the Cabinet, as it affords the Seiyukai Opposition an easy handle with which to make things awkward for the Premier. The Imperial Constitution of Japan places the army and navy completely in the hands of the Emperor as Commander-in-Chief of the national defences. This renders the Minister

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of War and the Minister of the Navy almost independent of the Cabinet; but, as the Diet has to sanction all State outlay, the Cabinet controls the budget and to that extent the army and navy. Yet, the ministers of these two departments have to be a high General and a high Admiral, who can resign if they do not approve the policy of the Cabinet. As the cabinet cannot function without the Minister of War and the Minister of the Navy, it may be blocked at any time by the resignation of either or both of these ministers; for the departments they represent would not allow another general or admiral to accept office if they approved the resignation of the last occupant of the office. This is the situation the Cabinet may have to face, if the Premier should be unable to satisfy the Privy Council and the War department that his action in opposing them was not a violation of the Imperial Constitution and against the interest of the nation's defences.

Finance

Owing to a period of persistent economic depression there is a good deal of financial worry at the present time, but the Minister of Finance assures the public that there is no need for anxiety. Since the removal of the gold embargo a considerable volume of precious metal has gone out of the country, but nothing to justify a pessimistic attitude. The outflow of gold has not affected the rate of interest much, and the financial world continues to move smoothly. Commodity prices are down because of the Government's retrenchment policy to reduce national expenses; and as for economic depression, it is at present a world-wide feature and hence not peculiar to Japan. Though such is the view of the Minister of Finance, the Tokyo *Nichi-Nichi* thinks the Minister should make the Government's plans more explicit in regard to what is to be done for the amelioration of increasing unemployment. Both the *Nichi-Nichi* and the *Asahi* approve the proposal of the Finance Minister to induce the big banks to take a keener and more practical interest in promoting a greater degree of rationalization in industry.

Baseball

The game of baseball has won almost universal recognition in Japan, and it now draws a larger crowd than any other occasion. The leading baseball teams of Japan are those of the two great private universities, Keio and Waseda, whose annual contests for the championship are the events of the year. This year the games drew unprecedented crowds. To prevent the buying up of tickets by speculators who deal them out to the highest bidders, the baseball Committee determined to make more even distribution by calling for applications; and as the number of applicants proved far more

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Owing to a [illegible] of parliamentary business [illegible] session there is a good deal of financial work at the present moment, but the Minister of Finance is anxious that the public that there is no need for anxiety. Since the removal of the [illegible] duties a considerable portion of the previous [illegible] has gone out of the country, but nothing to justify a panic attitude. The outflow of gold has been [illegible] the rate of interest [illegible] and the financial world confidence to [illegible] Commodity prices are down because of the Government's retrenchment policy to reduce national expenses; and as for the unemployed question, it is at present a [illegible] one. There is not [illegible] The Premier and the Minister of Finance, the Postmaster-General, the Minister of Agriculture and the Minister of Trade and Commerce [illegible] regard to what is to be done for the relief of distress during the winter. [illegible] Minister to induce the Legislature to take a longer and more practical interest in protecting a greater [illegible] of [illegible]

The [illegible] of boot-hunting [illegible] seem almost universal recognition in Japan, and it now draws a larger crowd than any other occasion. The leading baseball team of Japan are those of the two great private universities, Keio and Waseda, and every one of the players belongs to the [illegible] This year the games drew [illegible] crowds. To prevent the [illegible] of tickets by speculators who [illegible] out to see the [illegible] baseball [illegible] [illegible] to make more even [illegible] by [illegible] at [illegible] and as the number of applications [illegible]

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than could be entertained, the Committee allotted the tickets by lottery. The first game in the series was witnessed by over 36,000 spectators, and Keio won, and finally won the cup. And the vast baseball stadium continued to be packed during each of the games during the contest. Thus the zest with which young Japan has taken to games, and outdoor sports generally, proves that the nation is determined to excel in physical no less than mental and other achievements that have marked the progress of civilization in modern times. Japanese tennis is making great headway; and the Japanese players in England and America have shown excellent form. Even girls are now coming to the front in such strenuous contests as swimming, making records approaching anything made abroad.

Armamental Retrenchment

The *Tokyo Asahi* thinks that the general dissatisfaction of the naval and military authorities in Europe, America and Japan with the Treaty concluded at the London Naval Conference is the clearest proof of its excellence. But the *Jiji Shimpo* is very doubtful whether the Treaty will ensure the alleviation of economic burdens to the extent predicted, as the respective nations will be disposed to use the money to strengthen the defensive forces in other directions. The Washington Conference of 1921 was expected to lighten the naval outlay to a large extent, but this hope was not realized. Japan's naval budget of 1923 fixed the savings at 103 million yen in cuts and postponements, but the expense of building substitutes for the ships scrapped reduced this saving by one half. After 1928 naval expenditure increased to 140 million yen annually, and this year it stands at 150 million yen, with a tendency to similar increase of estimates for the army. Twenty million yen had to be given to shipbuilders to indemnify them for orders cancelled by the Washington Treaty, and similar indemnities will probably be essential on account of the London Treaty.

The American Ambassador

It is with profound regret that Japan has said farewell to Ambassador Castle, the United States representative in this country for five months. The Ambassador came on a special mission to Japan during the period of the London Naval Conference, so that, in case of any emergency arising between the American and the Japanese delegates, Tokyo might be in a position to understand Washington without the delay of ordinary communication. It is well known that at the great Conference there were moments so vital that they could not be lost in distant exchanges of opinion. Consequently President

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Hoover kept in Tokyo a man who could speak personally for the head of the American government. For this act of tactful consideration Japan is duly grateful. The *Jiji Shimpo* is persuaded that Mr. Castle greatly facilitated the naval agreement between America and Japan. He not only induced Tokyo to understand Washington, but, what is still more important, he induced Washington to see and appreciate the Japanese point of view. The fact is that, had Mr. Castle not been in Tokyo, Japan would have gained less at the London Conference. Naturally Japan is now interested in the possibility of Mr. Castle being able to do something to remove other grounds of misunderstanding between the two countries, the most important being the much resented discrimination against the Japanese in the American immigration quota. Mr. Castle proved so ideal a representative of his country during the short time he was in Japan, there is every hope that he may induce Washington to lessen, if not remove, the stigma of discrimination against Japanese nationals in favour of Europeans in the immigration laws; and in this hope we very earnestly join.

The Oriental Olympic Games

Japan is naturally pleased at the fine record her representatives have made at the Oriental Olympic Games recently held in Tokyo; India, China, the Philippines and Japan participating. In the Over-all Championship the Philippines has led during the seven contests held between 1913 and 1927, winning three to Japan's four. Japan is easily first in aquatic and track sports as well as in field contests. The interest taken in the games was something phenomenal, H.I.H. Prince Chichibu acting as President.

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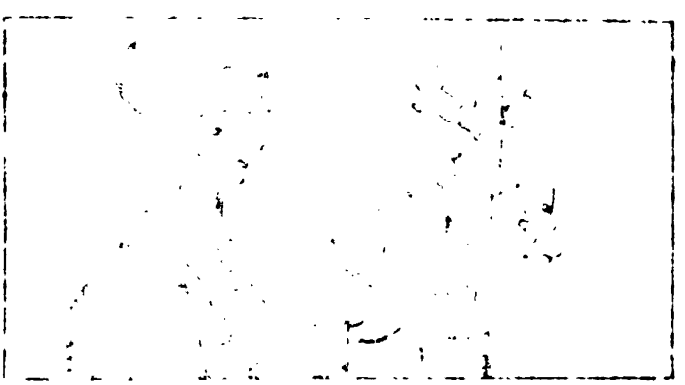

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